

School of Management

**Work-Family Conflict and Social Support: A Study of Women Academics in
Java Indonesia**

Nurhidayati

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Doctor of Philosophy
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DECLARATION

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

Signature:

Date: December 2014

DEDICATION AND ACKNOWLEDGEMENT

In the name of Allah, The Most Gracious, The Most Merciful
“Thanks to Allah the greatest for everything”

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ABSTRACT

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This thesis examines the under-researched area of the experience of work-family conflict and the social support mechanisms used to alleviate such conflict among married women academics with children in Java Indonesia. Research on work-family conflict is limited in the academic literature on Indonesia and this is the first study to examine social support mechanisms used to manage work-family conflict. This thesis fills a gap in the work-family conflict literature, as the majority of previous research on work-family conflict has been conducted in Western countries using a U.S. or European sample and in non-Western countries using a Chinese sample. These results are likely to be coloured by the individualism of Western culture or the collectivism of non-Western culture, which is further influenced by Confucian philosophy. Therefore, the applicability of these studies to different cultural contexts such as the Indonesian context remains questionable because work and family are culturally sensitive domains.

A mixed methods research design with three stages of explanatory research (focus group discussions, surveys, and in-depth interviews) was employed to address the research questions of this study. Phase I, the focus group discussion (N = 12), was designed to confirm the relevance of the concept of work-family conflict to female academic in Indonesia, to achieve a deeper understanding of the nature of the concept based on local definitions, and to select the variables for the next phase of the study. Phase II, the survey study (N = 232), was designed to examine work-family conflict at a quantitative level to determine its prevalence and determining factors. Finally, Phase III, the in-depth interviews (N = 20 female academic, N = 3 university human resource managers), was designed to identify the social support mechanisms used to address work-family conflict. An ANOVA was used to test the quantitative survey data, and thematic analysis was used to interpret and understand the qualitative data.

The findings confirmed that women academics in Java Indonesia do experience work-family conflict. Work-family conflict is perceived in terms of *nrimo* – acceptance. Work-family conflict as a consequence of work is taken for granted because the culture perceives a woman's primary role to be the performance of domestic tasks rather than employment. The participants reported three themes: cultural factors, workplace factors, and family factors, as important influences on the work-family conflict they experienced and the social support mechanisms they used.

The quantitative and qualitative findings contradicted each other, and the cultural context factor was found to be critical and it plays an important role as the source of contradictory findings. It is described in this thesis as the “iceberg phenomenon” of work-family conflict in Indonesia. This study found that social support, especially from husbands and domestic helpers, plays a significant role for female academics by alleviating their experience of work-family conflict. However, the social support mechanisms used by the women academics in this study are directed and influenced by cultural factors. The ways in which female academics search for and accept support are restricted and directed by traditional values. The overall results of this

thesis suggest that work-family conflict is not perceived to be a public issue; therefore, female academics receive more support from family to address work-family conflict than they do from the workplace. However, in the modern era, social and economic changes suggest that family support can no longer be relied upon. The main implication of this study is that female academics need additional help and support from the government and the public.

GLOSSARY OF KEY TERMS

<i>Adat</i>	: Custom, tradition
Balita	: Anak bawah usia lima tahun (Children of preschool age or under five years old)
BAN-PT DIKTI	: Badan Akreditasi Nasional Perguruan Tinggi DIKTI (The Board of National Accreditation of DIKTI)
<i>Bapak</i>	: Mr
Bappenas	: Badan Perencanaan Pembangunan Nasional (National Development Planning Agency)
BPS-RI	: Badan Pusat Statistik Republik Indonesia (Central Agency on Statistic of the Republic of Indonesia)
CEDAW	: The Committee on the Elimination of Discrimination Against Women
COR	: Conservation of Resources theory
<i>Dharma Wanita</i>	: Civil Service Wives Association (An organisation for the wives of official employees)
DIKTI	: Direktorat Jenderal Pendidikan Tinggi (Directorate General of Higher Education)
F→WC	: Family-to-work conflict
GBHN	: Garis-Garis Besar Haluan Negara (The Broad Guidelines of the State)
<i>Gotong royong</i>	: Mutual work, working as a team
<i>Ibu</i>	: Mrs, madam, mother
<i>Ibu rumah tangga</i>	: Housewife
<i>Istri</i>	: Wife
JD-R	: Job Demand-Resource theory
<i>Keluargaan</i>	: Kinship
<i>Kodrat wanita</i>	: Women's nature
<i>Macak*</i>	: Dressing up
<i>Manak*</i>	: Giving birth
<i>Masak*</i>	: Cooking activity
<i>Mbak*</i>	: Sister
New Order	: The governance under the second president era of Soeharto 1965-1998
<i>Nrimo*</i>	: Acceptance
<i>Panca Dharma</i>	: The PKK's program consist the five role of women
PAUD	: Pendidikan Anak Usia Dini (Early Childhood Education and Development)
<i>Peran ganda</i>	: Double roles of women

PKK	: Pembinaan Kesejahteraan Keluarga (The Family Welfare Program)
<i>Priyayi</i> *	: Elite class society
POS	: Perceive Organisational Support
Repelita	: Rencana Pembangunan Lima Tahun (a series of five-year development)
<i>Ridho</i> *	: Blessing working permit from the husband before the wife engage in paid employment
Tri Dharma	: Three academic duties including teaching, doing research, and doing service community
TPA	: Taman Pendidikan Al-Qur'an (Kindergarten based on the Holy Qur'an)
Undang-Undang Tenaga Kerja Republik Indonesia	: Indonesian Labour Law
WFC	: Work-family conflict
W→FC	: Work-to-family conflict
Wajib Belajar	: Compulsory education for 6 to 9 years
<i>Wong cilik</i> *	: Lower class society

*Javanese term

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CHAPTER 1

INTRODUCTION

1.1. Overview

This thesis examines work-family conflict (WFC) as experienced by married women academics with children in the Indonesian context. Specifically, this thesis is conducted in a Javanese cultural context, which is the dominant culture in Indonesia. As a non-Western, Muslim, and developing country with a unique traditional culture, Indonesia offers new insights and a different perspective on the concept of work and family. The investigation of WFC experienced by married women in the Indonesian context is essential for a number of reasons. First, Indonesian women population almost had equal percentage with male population; from total population of approximately 237.6 million in 2010, of which 49.7% were women (BPS, 2010b). Therefore, a potentially large number of women are affected by WFC. In recent decades, there has been significant growth in the number of women who participate in the Indonesian workforce (Bennington & Habir, 2003). In 2012, for example, women constituted 38% of the workforce of 112 million (FSS, 2014). The increasing number of women in paid employment has changed family structures by increasing the importance of dual earner couple household types (Utomo, 2012) and making WFC a phenomenon that may be relevant to a large percentage of Indonesian women employees.

Second, although Indonesia is undergoing an economic transformation, it remains influenced by strong patriarchal norms (Hastuti, 2004) that require married women employees or professionals to focus on traditional roles. A study of WFC in

Indonesia provides insights into how the phenomenon is experienced by women in a society that is experiencing rapid socio-economic change.

Third, Indonesia is a Muslim country in which 86.1% of the population is Muslim (Bennington & Habir, 2003; CIA, 2012). Strong values regarding religious beliefs often blend with traditional culture to influence perspectives about work and family, including regulations regarding the male and female division of labour in the marital relationship. In this important social context, a study of WFC in Indonesia provides unique insights into how this phenomenon is experienced.

This thesis investigates the experience of WFC in an academic setting because this setting also requires substantial effort and time management. Consistent with growing institutional demands, particularly the effects of globalisation on higher education institutions, academic jobs have become more challenging (see Currie, Thiele & Harris, 2002; Luke, 2001; 2002). As a result, accountability, work intensification, and work overload have become the norm at many universities (Jacobs & Winslow, 2004). Thus, academia is an environment in which the phenomenon of WFC is likely to be particularly important.

This chapter provides an introduction to the research. It begins by discussing the background of the thesis in Section 1.2 and then identifies the issues related to WFC. Next, the research questions are presented and the research approach is described in Section 1.3. The chapter then describes the objectives and the significance of this study in Section 1.4. The scope of the study and its boundaries are presented in Section 1.5, with a definition of the key terms in Section 1.6. This chapter concludes with an outline of the organisation of the thesis in Section 1.7.

1.2. Background of the study

WFC refers to inter-role conflict that arises from pressure from both the work and the family domains, which can be mutually incompatible (Choi, 2008; Greenhaus & Beutell, 1985; Michel, Kotrba, Mitchelson, Clark, & Baltes, 2011; Netemeyer, Boles, & McMurrian, 1996). WFC can also be understood as combined stress from the workplace and the family domain. WFC has been a significant issue since the

1960s in many Western developed countries, particularly because economic change and growth have led to an influx of women into the paid workforce. The increased participation of women in paid work has changed the structure of the workforce and resulted in new family types that challenge traditional gender roles (Barnett & Hyde, 2001; Glass & Finley, 2002; Perry-Jenkins, Repetti, & Crouter, 2000). Women as breadwinners, single parents and dual earners have become prevalent in work and family structures (Barnett & Hyde, 2001).

In a global context, WFC has become a concern of the International Labour Organisation (ILO) due to the impact of the increasing number of employed women in the paid workforce worldwide (Hein, 2005). In 2012 women represented 39.9%, or approximately 1.3 billion out of 3.3 billion employees (ILO, 2012a). Worldwide, the increase in the number of employed women has been driven by the increasing number of educated women (ILO, 2012a) and changes such as economic development, declining fertility, and technological transformation (Goldin, 2006). Furthermore, the sectors that offer paid employment for women around the world have changed. An increasing number of women are employed in the service and industrial sectors (ILO, 2009, 2012a). However, the fixed working hours in these sectors create time constraints that can lead to difficulties for women with significant family demands. The changes in the employment sector can result in women attempting to balance the traditional roles assigned to them with their paid work roles.

Although the participation of Indonesian women in the Indonesian workforce has increased (see BPS, 2013c), gender roles have remained largely unchanged. As a result, the potential for WFC experienced by employed women is high. Women are still expected to be good wives and good mothers (Hermana, 2008; "Indonesian concerned", 2012). Women still assume primary responsibility for domestic tasks, which makes it difficult for them to take on higher positions at work. Indonesian women still primarily assume responsibility for domestic tasks; holding higher positions at work implies that women will have less time for responsibilities at home (Laia & Manuturi, 2014). Therefore, it is understandable that Indonesian women continue to struggle to achieve gender equality (for which Indonesia is ranked 95th

out of 135 countries) and equal economic participation and opportunity (for which Indonesia is ranked 103rd out of 135 countries) (Laia & Manuturi, 2014). In Indonesia, women are still believed to be “second-class citizens” (CEDAW Working Group Initiative, 2007 p. 7), and they face obstacles in their career ladders and in reaching management positions (Wright & Tellei, 1993). Similarly, in a global context, the gender gap and discrimination against women in employment continue to exist (ILO, 2009, 2012a; Mehra & Gammage, 1999) despite on-going progress in women’s development.

The importance of WFC is reflected in the ILO’s launching of several conventions (i.e., No. 156 of the Workers with Family Responsibilities Convention 1981, No. 175 of the Part-Time Work Convention 1994, and No. 183 of the Maternity Protection Convention 2000) to provide guidance on policies and measures to reduce WFC as experienced by female workers. Several Western countries have responded to the conventions by adopting family-friendly policies (see Davis & Kalleberg, 2006; Poelmans, Chinchilla & Cardona, 2003) targeted at companies that employ mothers with young children. In Indonesia, under the coordination of the United Nations, the government initiated efforts to alleviate discrimination against women by establishing the Committee on the Elimination of Discrimination against Women (CEDAW) in 1984. Furthermore, the government declared the Millennium Development Goals (MDGs) in 2000, the majority of which aimed to address poverty and health improvements for the majority of women in lower-class society. Thus far, however, programs have not addressed the consequences of WFC, perhaps because the issue is perceived to be more relevant for middle-class women.

WFC is also under-represented in the academic literature on Indonesia, although the negative effects of WFC on organisations have been identified in previous studies in Western countries (e.g., Abbott, De Cieri, & Iverson, 1998; Berto et al. 2000; Erickson, Nichols, & Ritter, 2000; Farquharson et al., 2012; Konrad & Mangel, 2000; Kossek & Ozeki, 1998; Nohe & Sonntag, 2014; Wang, Lawler, Walumba, & Shi, 2004). Western studies have also linked WFC to work stress (Perez & Wilkerson, 1998), the major cause of disorders among workers (deVries & Wilkerson, 2003). These studies have indicated that WFC is important for organisational performance. Moreover, the impact of WFC has been found to

influence individuals' health (e.g., Burke & Greenglass, 1999; Frone, 2000; Frone, Russell, & Cooper, 1992a; Frone, Yardley, & Markel, 1997; Major, Klein, & Ehrhart, 2002; Wang, Liu, Zhan, and Shi, 2010).

Although there is a wealth of literature on WFC in Western countries, these analyses of the issue cannot necessarily be transferred to other cultural contexts (Aryee, Fields, & Luk, 1999) because work and family are culturally sensitive domains (e.g., Hassan, Dollard, & Winefield, 2010; Lu et al., 2010; Lu, Gilmour, Kao, & Huang, 2006; Spector et al., 2007; Spector et al., 2004; Yang, Chen, & Zau, 2000). Little research on WFC has been conducted in Indonesia, and very few of these studies have been published internationally. However, recently there is growing interest among researchers in the study of WFC in the Indonesian context. Nevertheless, compared to other Asian countries, such as Malaysia or Hong Kong, the research area of WFC in Indonesia is in its infancy. Prior research on WFC in the Indonesian context has investigated the sources of WFC (Fang, Nastiti, & Chen, 2011; Widiastuti, 2013), the relationship of WFC with work performance and attitude, such as career satisfaction (Purnamasari, 2011) and turnover intention (Kismono, 2011), the relationship between WFC and personal ability, such as motivation to lead and ambition (Sumarto & Permanasari, 2013), and emotional intelligence (Panorama & Jtdaitawi, 2011). Wright's study (1997) despite did not focus on WFC, this research explored the Javanese women's thought, hopes, and concern regarding work, family, and life. These studies have used samples with various occupations, such as banking, accounting, education, and entrepreneurship. Specifically, a study conducted by Fang, Nastiti and Chen (2011) examined WFC among academics in the Indonesian context, but this study did not include qualitative data to investigate *why* and *how* the specific culture of Indonesia influenced the sample in terms of WFC and did not explore potential support mechanisms to alleviate WFC. Culture has a significant influence on WFC.

Indonesian consideration of the issue of WFC is a key motivation for this thesis. Reflecting this focus, the initial research question to be addressed in this thesis is the presence of WFC in the Indonesian context. This question acts as a stepping stone to

the primary research question about the determining factors and the nature of social support mechanisms for alleviating WFC.

Social support mechanisms are hypothesised in this thesis to reduce WFC. Demand-control-support (DCS) theory, as an extension of Karasek's job-demand-control theory (Karasek, 1979), predicts that social support from external sources will be beneficial in reducing the effects of WFC because internal control alone is inappropriate for responding to such effects (Lingard & Francis, 2006). Reflecting Indonesian's collectivist culture, in this thesis, various types of social support are considered, including extended family members. The collectivist culture also influences the mechanisms of social support used to respond to WFC, which have been found to differ in cross-cultural studies of stressful events (Chen, Kim, Mojaverian, & Morling, 2012; Kim, Sherman, & Taylor, 2008; Taylor et al., 2004).

1.3. Research questions and approach

This thesis investigates the experience of WFC in the new cultural context of the non-Western country of Indonesia. It examines the determining factors and the social support mechanisms used to alleviate WFC as well as the response of organisations toward their female employees who experience WFC. This thesis seeks to answer the following research questions:

RQ1: What determinant factors contribute to work-family conflict among married women academics with children in Java Indonesia?

RQ2: What is the nature of the social support available for married women academics?

RQ3: How are social support mechanisms used by married women academics to manage work-family conflict?

RQ4: How do organisations respond to their women employees who experience work-family conflict?

As noted previously, work-family research in Indonesia is still in its infancy, and WFC in the relevant literature is culturally sensitive, indicating that the current conception of WFC is Western influenced. Therefore, a preliminary question for this thesis is whether married female academics in Indonesia experience WFC in the

same way that their female counterparts in Western countries do. To investigate this issue, this thesis reports the results of a preliminary study using focus group discussions (FGDs) to obtain a local definition and understanding of WFC. The questions asked in the FGDs addressed the following specific questions: Does work-family conflict exist among married women academics in Java Indonesia? What types of work-family conflict do they experience? How do women academics in Java Indonesia define work-family conflict?

Across the thesis as a whole, the research questions are addressed by integrating quantitative and qualitative research in a mixed methods approach (Creswell & Clark, 2007). There were three sequential phases in this research design starting with the small FGD outlined above (Phase I, N = 12 participants). This was followed a questionnaire survey (Phase II, N = 232 respondents) and in-depth interviews (Phase III, N = 20 female academics and N = 3 human resource managers of university). Using this mixed methods approach allowed the researcher to use triangulation, which enriches the data obtained from multiple data sources and data analysis. The mixed methods research design is presented in Chapter 4.

1.4 Significance of the study

Through the application of these methods, this thesis produces information on the local understanding of WFC in Indonesia, its determining factors, and the social support mechanisms used by academic women to address the WFC they experience. The study helps to fill the important knowledge gaps on WFC in Muslim countries in Asia. The findings of this study have implications for universities and other organisations that operate in Indonesia because they provide an evidence base that can be used to effectively formulate friendly work-family policies in the local context. This thesis also has the potential to contribute to on-going academic research into gendered universities by providing empirical evidence on the work practices and family demands that affect women academics in emerging nations such as Indonesia, which may be relevant to women's opportunities for career progression.

1.5 Scope of this study

This study focuses on Javanese women and includes women who reside in two provinces: Central Java and Yogyakarta. Java was specifically considered for this study because it offers an ideal setting in which to study work and family issues in Indonesia. First, traditional values such as traditional gender roles are still prevalent in Javanese society and, as noted earlier, these traditional roles pose a potential challenge for women in attempting to combine work and family roles. Second, Java and its culture substantially influence Indonesian government policies, which are subsequently applied to the entire state. Some studies have found that Javanese culture widely influences the national scope of Indonesia, including the context of national leadership (e.g., Irawan, 2009) and of women and power (e.g., Handayani & Novianto, 2004). Furthermore, the Javanese are the largest ethnic group in Indonesia, and Java has become the centre of business, social, and political activities in Indonesia (Magnis-Suseno, 1997).

To provide a brief geographical context for this study, maps of Indonesia and Java Island are shown in Figure 1.1 below.

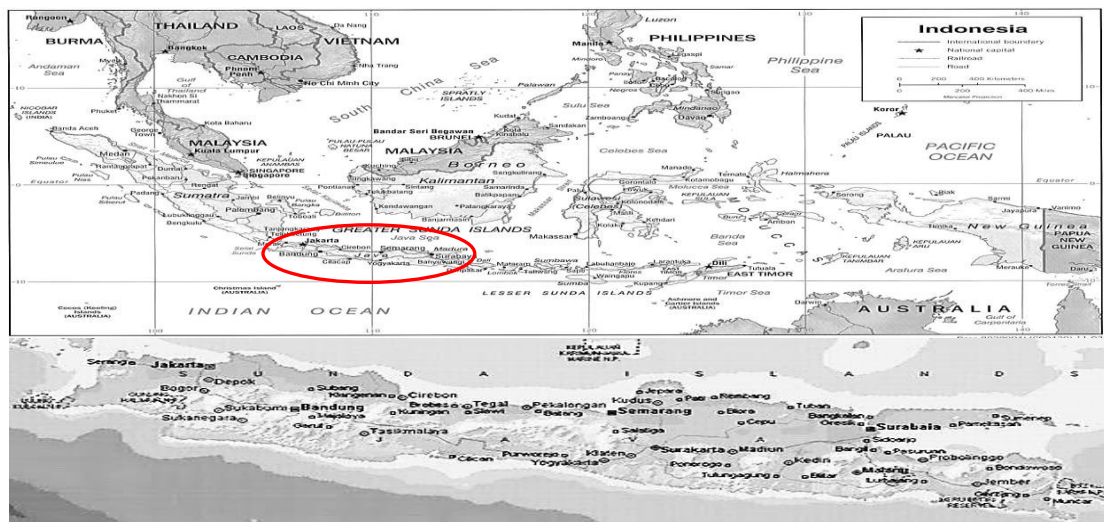


Figure 1.1: Location of this study: Indonesian archipelago (upper) and Java Island (below).

Given Indonesia's cultural diversity, however, there is a need to be cautious when interpreting the findings of this study. As mentioned, Javanese culture is commonly influenced by patriarchal values. Other values, such as a matrilineal heritage, can be found in a limited region of West Sumatra, but these values may not be relevant to the women in this region. Thus, to maintain consistency in this study, the term "Indonesia" will be used throughout the entire thesis to refer to the national scope, and the terms "Java" and "Javanese" will be used to refer to the specific ethnic identity of the region and the population, respectively.

This thesis selected a sample of academic women within Java. The academic occupation, according to *Peraturan Pemerintah Republik Indonesia*, Government Regulation No.37/2009 Article 1, includes professional educators and scientists whose primary task is to transform, develop, and disseminate knowledge, technology, and art through teaching, research, and performing community service. These three duties are called *Tri Dharma*. To perform their duties, academics must be competent and eligible, certified as educators, and in good physical and psychological health.

The scope of this study is limited to the part of the WFC literature concerned with human resource management. Work and family research covers a broad area and involves interdisciplinary study that crosses various boundaries, including human resource management, organisational behaviour, industrial relations and management (e.g., Abbott et al., 1998; Kossek & Ozeki, 1998; MacDermid & Wittenborn, 2007), health, psychology and sociology (e.g., Frone, 2000; Lingard & Francis, 2006; Matthews, Booth, Taylor, & Martin, 2011), gender studies (e.g., Ahmad, 1999; Coronel, Moreno, & Carrasco, 2010; Duxbury, Higgins, & Lee, 1994; Ezzeden & Ritchey, 2010) and religion/spirituality (e.g., Dust & Greenhaus, 2013; Patel & Cunningham, 2012). In a partial reflection of the discipline areas of the scholars, this thesis emphasises human resource management research. This study of WFC among married women academics is expected to provide appropriate information with which organisations can formulate policies and benefits to enhance job satisfaction and employees' well-being and to anticipate the potential costs of the negative outcomes of WFC.

The focus on academics was motivated by a number of issues. First, higher education in Indonesia is growing rapidly (Susanti, 2010). However, as shown in Table 1.1 below, there are potential shortages of academics because the growth in the academic workforce does not match the growth in the number of students. In 2013, DIKTI (the Indonesian Directorate General of Higher Education) reported that 160,000 academics were not sufficient to serve 5.5 million students (Desita, 2013). This environment increases workload pressures on academics and may make it difficult for them to manage work and family demands. These pressures may be especially significant for female academics as their professional roles, such as teaching, conducting research, and publishing articles, may conflict with their home duties (Currie et al., 2000; Currie et al., 2002; Luke, 2001; Ward & Wolf-Wendel, 2004).

Table 1.1: The number of higher education institutes, the number of students enrolled, and the number of lecturers

	2006/2007	2009/2010	Increase
Higher education institution	2,638	3,011	14.1%
Number of applicants	1,563,350	2,508,442	60.5%
Number of students	2,583,187	4,337,039	67.9%
Number of academics	232,613	233,390	0.3%

Source: Indonesian National Education Department, 2007, 2010.

The scope of this thesis is further limited to married women academics with children because their multiple roles tend to be salient simultaneously instead of sequentially (Hall, 1972). These women often struggle to be professionals. This is particularly true in Asian societies where family has a significant value and the motherhood mandate is strong and the majority of women are still primarily responsible for domestic tasks and bear the burden of childcare (Aryee, 1992; Hermana, 2008; "Indonesian concerned", 2012; Lo, 2003; Lo, Stone, & Ng, 2003).

1.6 Definitions of terms

As discussed above, the aim of this thesis is to explore the experiences of WFC and the social support mechanisms used by married women academics with children in

Indonesia. To achieve that goal, the key concepts and terms used in this study need to be clearly defined. The following paragraphs explain the key concepts.

WFC (WFC) is defined as a form of inter-role conflict in which pressures from some aspects of the work and family domains are mutually incompatible. In other words, participation in the work (family) role is made more difficult by virtue of participation in the family (work) role (Choi, 2008; Greenhaus & Beutell, 1985; Netemeyer et al., 1996). In this thesis, WFC is viewed as a difficulty faced by married female academics in managing their multiple roles as academics and mothers and as wives and daughters because of a lack of resources, such as time, energy, and commitment. The term “WFC” is used to describe the general conflict experienced by married female academics without considering the direction of the conflict.

To describe the directionality and dimensionality of the attributes of WFC, this thesis uses the following terms (Netemeyer et al., 1996): *work-to-family conflict* ($W \rightarrow FC$) represents a form of inter-role conflict in which the general demands of, time devoted to, and strain created by a job interfere with the performance of family-related responsibilities. *Family-to-work conflict* ($F \rightarrow WC$) is a form of inter-role conflict in which the general demands of, time devoted to, and strain created by the family interfere with performing work-related responsibilities.

Demands refer to the responsibilities, requirements, expectations, duties, and commitments associated with a given role (Netemeyer et al., 1996). The word “demand” or “demands” is often affixed to the world of family and work. In this study, the term “demands” is often used to describe the consequences of having a specific role in relation to family or work.

Work demands in this study refer to all responsibilities in relation to the primary tasks of *Tri Dharma*, Three Duties, including teaching, research and service to the community as well as extra responsibilities for managerial tasks in the university or faculty.

Family demands or family responsibilities, according to ILO Convention No. 156 on the Workers with Family Responsibilities of 1981 (ILO, 1981), refer specifically to responsibilities related to dependent children and other members of the immediate family who are clearly in need of care or support (Article 1), such as elderly, disabled or sick family members. In this study, family responsibilities cover the entire set of women's unpaid traditional roles at home as mothers, wives and daughters. These unpaid tasks consist of the following: providing care for children and those who are permanently or temporarily ill as well as for older or disabled parents or relatives; maintaining the household, such as cleaning, washing, cooking, and shopping; and focusing attention on children's academic and school performance.

Traditional gender role refers to the identification of specific and distinct roles for men and women in marriage and social life in which the husband is allocated the head role in the family and the role of the family breadwinner, whereas the wife is assigned the role of caring for children and other dependents and managing the household (Kailasapathy, Kraimer, & Metz, 2014; Livingston & Judge, 2008). Traditional gender roles in this study refer to the view that the household division of labour is based on gender roles. It is taboo for someone to ignore his/her primary traditional role and assume the other gender role.

Social support in this study covers the instrumental (practical help) and emotional support provided by workplace colleagues and extended family members; it is influenced by culture. The types of support and social networks in this study are considered to be part of the cultural context within which the research takes place.

Culture is defined as "the collective programming of the mind that distinguishes the members of one group or category of people from another" (Hofstede, 2007 p. 413). The collective programming of the mind, such as norms, assumptions, values and belief systems, shapes behaviours and establishes a particular identity for the members of a particular group. In this study, culture is understood to be the traditions, norms, values, attitudes, beliefs, religions, and behaviours that form part of an individual's identity and that he or she learns from childhood.

Middle-class women in this study refers to educated and independent women in economic power, and they can be grouped as *wanita karir*, career women, who are occupied in formal, modern, technological work (see Sarjadi, 1994; Supriyadi & Heny, 1995, Ford & Parker, 2008). Women from this social stratification are in the middle between *wong cilik* (lower-class society) and *priyayi* (elite-class society) in Java community.

1.7 Organisation of this thesis

This thesis has eight chapters, including an introduction (Chapter 1) and a conclusion (Chapter 8). Chapter 2 elaborates on the Indonesian context of this study and describes the current situation of women and their roles in employment and family in Indonesian culture. This chapter begins by presenting an overview of the Indonesian context and then explores recent socio-economic changes as well as shifts in the economy. The discussion moves to the complexities of gender construction as it relates to traditional Javanese culture, religion, and the state's direction, which determine the status of women in Indonesia. The discussion concludes that middle-class women are vulnerable to WFC as a consequence of culturally entrenched patriarchal values and the unanticipated need for appropriate support.

Chapter 3 provides a comprehensive review of the literature pertaining to WFC and social support as applied to different cultural contexts. This chapter also identifies the variables used in this study. Several supporting theories and empirical evidence from past studies related to the research questions are discussed, and the gap in the literature regarding WFC in Muslim and non-Confucian Asian countries is identified. A framework based on the research questions is also developed in this chapter.

Chapter 4 outlines the methodology employed in this study. The chapter commences with a justification of the mixed methods research design employed in this study and a discussion of the overall research process of this thesis. The next part discusses the phases of the study, beginning with Phase I, the FGD. It includes a description of the need for a FGD and the design of the FGD. The discussion then moves to Phase II,

the survey questionnaire, and discusses the research procedures and survey strategies used, including the questionnaire instruments, the sample and data collection methods, validity (i.e., response rate, translation process, pilot study, and reliability testing), and an overview of the quantitative analysis. The final part discusses Phase III, the in-depth interviews, including the guidelines, data collection procedure, and trustworthiness of the interviews and provides an overview of the thematic analysis. The ethical considerations of this thesis are also addressed in Chapter 4.

Chapter 5 presents the results : Phase I the FGD and Phase II the survey study as the focus groups were designed to assist in the developing the survey Phase. The first part presents the focus groups data analysis and the findings. Several indicators and participants' perceptions of WFC are discussed in this part. The second part presents the survey data, including characteristics of the respondents, descriptive statistics for the variables particularly variables of work-to-family conflict ($W \rightarrow FC$) and family-to-work conflict ($F \rightarrow WC$), and the quantitative data analysis using ANOVA. The results are discussed and used to examine the prevalence of WFC experiences. Finally, the last part of this chapter discusses the determining factors of WFC.

Chapter 6 provides a detailed account of the interview findings from Phase III. The first part of this chapter presents the characteristics of the participants and follows this discussion with a snapshot of the participants' experiences of WFC. The second part presents the social support mechanisms used by the participants to alleviate WFC. This part illustrates the responses from the participants to questions posed in the interviews, from which several themes emerge. This chapter also includes a thematic map that portrays the factors that influence the social support mechanisms used to address WFC in the Indonesian cultural context. Chapter 7 integrates the findings of the different phases of the mixed methods study and provides interpretations to connect the lines of evidence, followed by a detailed discussion of the implications and relationship with existing research. Finally, Chapter 8 concludes the thesis by summarising the key findings and presenting the contributions in terms of knowledge, theory and methodology. Moreover, this part discusses the implications and limitations of the study and outlines suggestions for future research in this area. Concluding remarks are presented at the end of Chapter 8.

CHAPTER 2

THE INDONESIAN CONTEXT OF THIS STUDY

2.1. Introduction

Indonesia is an archipelago country strategically located between the Asian and Australian continents. The geographical landscape of the Indonesian archipelago provides a connection for acculturation and trading between countries in Asia, the Middle East, and the West. Indonesian history, for example, shows that Islam and Christianity were brought to Indonesia and spread by traders from India and Portugal, respectively.

Based on the 2010 Indonesian population census, Indonesia has 237.6 million residents, of whom 49.8% live in urban areas (BPS, 2010b). Despite being a large country that comprises 17,508 islands, nearly 60 per cent of the population lives on Java Island, making Java the most populous island in the world (1,064 people per km). The administration of the Indonesian government is divided into 33 provinces which are further divided into 511 autonomous regional government areas. Java Island itself consists of six provinces including Banten, West Java, Special Capital Region of Jakarta, Special Region of Yogyakarta, Central Java, and East Java.

As an archipelago country, Indonesia depends on agriculture as its primary economic activity; however, in the modern era, the nation has shifted to manufacturing and

industry. This economic transformation has had substantial influence on the structure of Indonesian workforce and offers greater opportunities for women to participate in paid employment sector. In the 69 years since Independence Day August 17th 1945 however, the development of the state has led to struggle for Indonesian women as they attempt to identify their role in the modern era. Economic and educational development has led to increasing numbers of women in the Indonesian workforce; however, in many ways, they still lag behind men. Achieving the ideal of development for the entire society is difficult because development affects men and women differently (Momsen, 2004).

Women's recent roles and positions in Indonesian society cannot be separated from the government's policies for constructing gender and women's identities in the past. Similarly, Javanese culture has also substantially influenced gender construction in Indonesia. This chapter presents the context for this study of WFC as experienced by professional women in Indonesia, in particular discussing the Indonesian government's policies, especially those enacted during the administration of the second President of Indonesia, Soeharto, and his New Order era. Subsequently, this chapter addresses the influence of these policies on women's employment in Indonesia. This chapter begins by introducing a profile of Indonesia in Section 2.2 and outlining the socio-economic changes in Section 2.3. Women's status, gender, and class, which potentially contribute to WFC for professional women, are discussed in Section 2.4 and Section 2.5, respectively. Finally, Section 2.6 discusses the Indonesian government's support and policies to improve women's quality of life while they manage their double roles.

2.2. Socio-economic changes

In the early 1960s, Indonesia was one of the poorest countries in the world. After Indonesian Independence Day and even in the mid-1960s, Indonesia had barely commenced the process of modern industrialisation however, significant national development began in 1968 (Hill, 2000). This development was aimed at achieving Indonesian prosperity by encompassing all aspects of human life, with a particular emphasis on economic growth. Similar to most other developing countries, in its

earliest stage, Indonesia had an agrarian economy. The agricultural sector had the largest share of gross domestic product, employment, and exports.

Under the New Order governance (1965–1998), Soeharto drove development, shifting Indonesia's economic structure from agrarian into modern industrialisation. During the over 30 years of Soeharto's administration and the New Order governance, *development* and *modernisation* became two familiar words during campaigns. The administration impacted women's traditional roles; previously, most women had only held traditional roles at home, but currently, many women have undertaken double roles, with the second role being paid employment (see Ford & Parker, 2008). This section discusses development and economic growth and the changes in demographic and industrial composition that influence women's participation employment in Indonesian.

2.2.1. Economic sector

In the earlier period of his governance (1969-1974), Soeharto and the New Order established a number of basic economic development and planning processes in Indonesia. The New Order established the blueprint for the next three decades of Indonesian economic development which was based on a series of five-year development plans called the *Repelita* or *Rencana Pembangunan Lima Tahun*. The program was designed to transform Indonesia from an agricultural country into an industrial economy through economic development and growth in income per capita during each five-year span. The economy was the primary priority, and development followed in other sectors such as politics, society, culture, and defence.

The first *Repelita* was launched from 1969 to 1974, and over the span from 1969 to 1994 under Soeharto's governance, Indonesia underwent five *Repelitas*, which constituted the 1st Long-Term Development Plan. The 6th *Repelita* from 1994 to 1999 was the first five years of the 2nd Long-Term Development Plan; however, it was never completed because Soeharto was forced to resign from the presidency in 1998 after the Asian economic crisis hit Indonesia (Levinson, 1998).

During Soeharto's administration, however, Indonesia made substantial economic and policy progress (see Hill, 2000). The successes in Indonesian governance under Soeharto and the New Order established a foundation to shift from an agricultural to an industrial-labour economy. However, it is also important to understand that Soeharto's strategies, which combined political and economic policies, have subsequently come to be viewed as a corrupt system that made Indonesia a high-cost economy (Levinson, 1998) that is vulnerable to economic crises, such as the 1998 crisis. After this crisis, the Indonesian economy declined, followed by the political chaos that forced Soeharto's resignation on May 21st 1998 (Levinson, 1998). The crisis resulted in an inflation rate of approximately 80% (Smith, Thomas, Frankenberg, Beegle, & Teruel, 2002). Industrial and economic sectors and both private and state companies felt the impact of the crisis, which forced many factories to cease operations and lay off their workforces, resulting in increased unemployment. During the crisis, female employees reported more persistent economic survival than males; unfortunately, the reason for this persistence was that female employees were commonly paid significantly less than males (Cameron, 2002).

The economic growth and industrialisation of Indonesia in the reform era following Soeharto's resignation in 1998 still lag behind those of developed Western countries. Even at the regional level of Southeast Asia, Indonesia cannot yet be grouped among the developed countries (Krongkaew, 2003). World Bank data reported that the gross national income per capita of Indonesia in 2013 was among the lowest in the region, US\$3,580, compared with Malaysia at US\$10,400 and Thailand at US\$5,370, but it was just above that of the Philippines at US\$3,270 (The World Bank, 2013). This data groups Indonesia and the Philippines as lower middle-income countries, whereas Malaysia and Thailand are grouped as upper middle-income developing countries. However, both the Indonesian workforce and the Indonesian family have recently undertaken structural changes similar to those in Western developed countries. Globalisation has likely influenced the changes in the Indonesian workforce and structure. Moreover, changing demographics, industrial composition and education have had a significant influence on the issue of women's employment in Indonesia.

2.2.2. Demographics

Indonesia is predicted to see continued population growth of 4.68% by 2025 (Bappenas, 2005). Although the Indonesian population is expanding, it is important to highlight that the average rate of population growth is estimated to decrease from 2000 to 2025 (Bappenas, 2005). The decreasing population growth is estimated to be influenced by decreasing fertility and increasing mortality rates, with the specific pattern that the ageing population (65+ years) is growing more rapidly than the youth population (0-14 years), as shown in Figure 2.1. The proportion of the youth population will decrease from 30.7% in 2000 to 22.8% in 2025. In contrast, the proportion of elderly people will increase from 4.7% to 8.5% (Bappenas, 2005). Due to the decreased number of youth in the population, the dependency ratio is expected to decrease from 54.7% to 45.5% from 2000 to 2025.

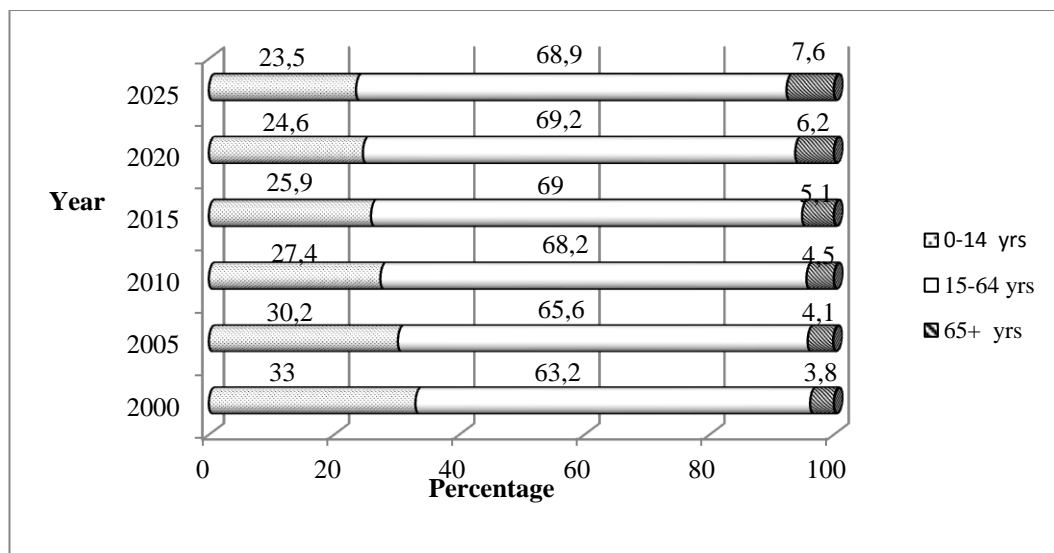


Figure 2.1: Prediction for population growth from 2000 to 2025 by age

Source: adopted from (Bappenas, 2005)

The lower dependency ratio brings an advantage to the productive age group population (15–64 years) because the number of dependent people (youth and the elderly) who must be economically supported by the productive population is decreasing. Importantly, 2000 to 2025 is an opportune time for the Indonesian government to make positive investments, particularly toward the maintenance of their human resources, to achieve substantial benefits from the productive portion of

the population, which is known as a demographic bonus (Kurniawan, 2014). These investments should include a greater focus on women's participation in the workforce. Moreover, the decreasing dependency ratio will stabilise the supply of the labour workforce and will increase the opportunity for women to participate in paid work in the future. This evidence is in line with a preference for dual incomes among many Indonesian families, which allows them to maintain the family's standard of living (Utomo, 2012). However, to realise this opportunity, the Government of Indonesia must consider issues related to women employees such as WFC and migration.

Although generally Indonesia is classified as a lower middle-income developing country, the International Labour Organisation (ILO) reported that on a national scale, Indonesia has maintained positive employment and economic growth over the past decade, and this growth is estimated to continue (ILO, 2012b). However, on a regional scale, there is an unequal distribution of economic growth between provinces, which remains a significant issue in Indonesia and results in a growing gap between the rich and the poor (Andriawan, 2014). Therefore, in addition to efforts to improve the family's standard of living from dual incomes, urbanisation and migration because of job requirements mean that most dual-earner families live far from parents and extended family. Thus, many families lack their traditional source of help with childcare from their family, which has become a problem. These conditions lead female employees to depend heavily on paid domestic assistance, which may create other family problems. The domestic helpers are young women who usually come from lower socioeconomic groups and now prefer to be factory employees or migrant employees rather than domestic helper (see Ford & Parker, 2008; Tjandraningsih, 2000). Thus, Indonesian professional women in this situation are at risk of becoming more stressed because of their industrialised work and family situation.

2.2.3. Industry composition

The economic growth and development during and after Soeharto's governance have created new employment opportunities, particularly in industrial sectors. This growth

reflects the success of the economic transformation, which has led to more individuals seeking work in these sectors, particularly in manufacturing and service industries (e.g., banking, construction, trade, transportation and accommodation, communication, and others).

As noted, employment in Indonesia has been shifting from agriculture to services, and the shift has accelerated since 2006 (ILO, 2012b). In 2007, 44% of workers were employed in the service sector, which is the first time that the service sector surpassed the share of agricultural employment, which stood at 42% in the same year. However, it must be noted that although employment in the agricultural sector has decreased, it still contributes substantially to Indonesia's employment composition (see Figure 2.2).

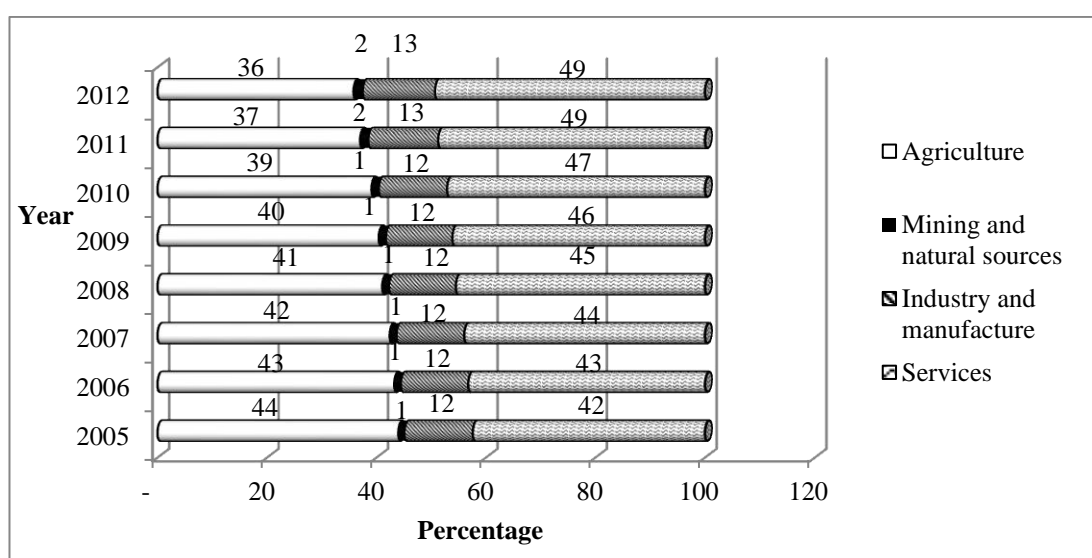


Figure 2.2: Percentage of Indonesian employment (up to 15 years) by primary sector occupation for 2004-2013

Source: adapted from BPS (2013c)

Increasing employment in the industrial and service sectors may create specific problems related to women's employment. Industrial and service jobs have generally undertaken modern management practices (e.g., working long hours, increased work demands, and using technology in the workplace), which has very likely created gender and cultural barriers in the Indonesian labour market (ILO, 2012b). These

practices create barriers because traditional Indonesian culture considers the woman's role to be at home and not in the workplace.

2.2.4. Education

Since 2008, the Government of Indonesia has made a clear commitment to education, as demonstrated by constitutional mandate MK No.13/PPU-VI I 2008, which allocates at least 20% of the total government budget to education. The commitment to improving educational attainment for all Indonesian youth, including young women, was initiated soon after Independence Day 1945; one example is the *Wajib Belajar* program, Compulsory Education, which was stipulated in Law No 4/1950 Jo Law 12/154, revised in Law No 2/1989 and revised again in Law No 20/2003. In 1984, the Indonesian government officially declared six years of compulsory education for primary school-age children (7-12 years); in 1994, compulsory education was extended to nine years to create opportunities for children who had completed primary school to continue their education at the junior secondary level (13-15 years).

The Indonesian educational system consists of several levels, including pre-school, primary school (6 years), junior secondary school (3 years), senior secondary school/vocational school (3 years), and a range of tertiary educational programs. The educational program of *Wajib Belajar* has encouraged more young Indonesian women to continue their studies into upper-level education, and this has resulted in the substantial representation of educated women in the Indonesian workforce. As a result of these initiatives, in 2012, women accounted for 38% of the 112 million workers in the Indonesian workforce (FSS, 2014). The Indonesian government has acknowledged that improving access to education increases the supply of educated and skilled employees and the nation's qualified human capital. Thus, a better educated workforce will be conducive to enhancing business competitiveness and will subsequently contribute to the country's economic development. Table 2.1 shows the numbers in the Indonesian workforce by education. The table indicates how the level of educational attainment in Indonesia has increased.

Table 2.1: Indonesian worker population (+15 years) by education (million)

Year		Primary school	Secondary school		Vocational school	Diploma I/II/III	University
			Junior	Senior			
2007	Aug.	56.37	18.83	12.75	5.79	2.60	3.60
2008	Feb.	55.62	19.39	13.90	6.71	2.66	3.77
	Aug.	55.33	19.04	14.39	6.76	2.87	4.15
2009	Feb.	55.43	19.85	15.13	7.19	2.68	4.22
	Aug.	55.21	19.39	14.58	8.24	2.79	4.66
2010	Feb.	55.31	20.30	15.63	8.34	2.89	4.94
	Aug.	54.51	20.63	15.92	8.88	3.02	5.25
2011	Feb.	55.12	21.22	16.35	9.73	3.32	5.54
	Aug.	54.18	20.70	17.11	8.86	3.17	5.65
2012	Feb.	55.51	20.29	17.20	9.43	3.12	7.25
	Aug.	53.88	20.22	17.25	9.50	2.97	6.98
2013	Feb.	54.62	20.29	17.77	10.18	3.22	7.94
	Aug.	52.02	20.46	17.84	9.99	2.92	7.57
2014	Feb.	55.31	21.06	18.91	10.91	3.13	8.85

Source: (BPS, 2009a, 2009b, 2010a, 2012, 2013a, 2013b, 2014)

2.3. Women and women's status in Indonesia

WFC in Indonesia must be understood in the context of its cultural environment and history. Gender construction in Indonesia is complex because culture, religious beliefs and the intervention of the state to direct gender ideology have all influenced gender construction (see Blackburn, 2004). In the 69 years since independence from colonialisation, the role and status of Indonesian women have improved significantly on the surface, but culturally, they remain largely unchanged.

The historical model of womanhood in Indonesia is influenced by traditional Javanese culture, which has often blended with Islamic norms to strongly determine gender construction and women's identities (Ida, 2001). Interestingly, these factors give Indonesian women an unusually high status among women in Southeast Asia (Geertz, 1993; Geertz, 1961; Jay, 1969). Some studies have reported that Indonesian women enjoy the freedom to participate in economic activities outside of the home (Ford & Parker, 2008; Geertz, 1961; Jay, 1969; Wright, 1997). Other studies have also found that Javanese women have greater trust and autonomy when managing family finances (Newberry, 2008; Smith-Hefner, 1988). According to *adat* (traditional customs), Javanese women have economic autonomy relatively equal to that of men in areas such as property rights and inheritance (Blackburn, 2004,

Heaton, Cammack, & Young, 2001; Wolf, 2000). Additionally, in the context of power, it has been argued that Javanese women can indirectly use their husbands' power to influence public decisions (Handayani & Novianto, 2004).

Javanese inhabitants and most of the Indonesian population (approximately 90%) practice Islam (Bennington & Habir, 2003; Blackburn, 2004). However, it should be highlighted that Islamic cultures in Indonesia are reported to be different from those in the Middle East (Handayani & Novianto, 2004). Women's work is allowed but is not an obligation because the labour division between women and men in the marital relationship is stated in the Qur'an, the holy book of Islam. Specifically, the husband is the guardian over the women in the family and is the primary family breadwinner. The high tolerance of Javanese values blended with religious practice allows and fosters integration between work and family (Reeves, 1987). It is important to acknowledge that although the important aspects of the Javanese culture and religion feature equality for women, the state's ideology has featured patriarchal values.

Interestingly, gender construction in Indonesia was strongly directed by the state for more than thirty years under the administration of President Soeharto. As a Javanese man, Soeharto was believed to have adopted the part of Javanese tradition that incorporates the role of women from the elite class into the national ideology. Ida (2001) stated that according to the traditions of the Javanese kingdom in Yogyakarta, there are specific places inside the palace called *kaputren* for only royal females and other female family members where they perform women's activities. Princes and other male family members are encouraged to perform activities outside of the palace, including going abroad to study.

The division of labour between men and women in the palace inspired Soeharto to continue to disseminate patriarchal values that strengthened women's identities and to construct gender in Indonesia through legislation and state power (Blackburn, 2004; Ida, 2001). The complexity of gender construction in Indonesia is attributable to the various concepts of womanhood in Indonesia such as *istri* or *ibu rumah tangga* (housewife), *ibu* (mother) and state ibuism (Blackburn, 2004; Ida, 2001). These concepts are all attempts by the state to prescribe the positions of women within the context of a patriarchal system.

After marriage, Indonesian women would typically be labelled as housewives. The term *istri* or *ibu rumah tangga* (housewife) refers to a woman who depends economically on her husband and only performs domestic duties (Mies, 1998). In Indonesia, a married housewife is not considered to be a family earner, and women are perceived as non-productive in society, despite making de facto economic contributions to their families and playing productive roles outside of the home (Ford & Parker, 2008; Mies, 1998). As a result, women in their roles as both formal and informal income producers are always under-represented.

The term *ibu* (mother) is mostly used to refer to the biological meaning and to explain the wide range of women's roles within the domestic sphere. Ibuism is a term that was first coined by Djajadiningrat-Niuwenhuis (1987) to explain the concept of femininity in an Indonesian context, which is derived from a Javanese historical model of womanhood. The term relates to the symbols and status of the *wanita priyayi*, the elite class, among Javanese women. Djajadiningrat-Niuwenhuis (1987) defined ibuism as an "ideology which sanctions any action provided it is taken by the mother who looks after her family, a group, a class, a company, or the state without demanding any power or prestige in return". Suryakusuma (1996) then expanded the concept of ibuism to encompass state ibuism, which describes women's political, economic, and cultural roles as led by the state and emphasises that women's demarcation is limited to and focused on the home and domestic jobs and that they should provide their labour for free, without any prospect of reward or power. State ibuism clearly prescribed women's roles in Indonesia, as defined by Suryakusuma (1996 p. 101):

Women as appendages and companions to their husbands, as procreators of the nation, as mothers and educators of children, as housekeepers, and as members of Indonesian society

Thus, the ideal woman, according to state ibuism, in daily practice should be responsible for organising and maintaining household matters and family issues, including all household affairs (e.g., home cleaning, washing clothes, cooking) and taking care of all family members (i.e., child care and elderly care), and should obey

and serve all of her husband's needs. These women's roles were clearly depicted in familiar Javanese terms for traditional women's jobs: *masak* — women should be responsible for preparing the food and serving all of her husband's and family's needs; *macak* — women should be responsible for keeping the home clean and tidy at all times; and *manak* — women should be responsible for giving birth and taking care of and educating children.

Most of the government's policies during the New Order that connected women with their traditional roles were products of a concept known as *kodrat*, women's inherent nature. It was argued that establishing organisations for women and wives, such as *PKK*, the Family Welfare Program, and *Dharma Wanita*, an organisation for the wives of official employees, which were established in 1973 and 1974 respectively, are examples of the government's effort to continue maintaining women's roles in domestic tasks (Blackburn, 2004; Parawansa, 2002a; Suryakusuma, 1996). Some government policies still emphasise that women are subordinate to men. For example, the PKK's programs known as *Panca Dharma*, Women's Five Roles, clearly stated that women's roles in society were as follows:

1. Women are partners and loyal companions of their husbands,
2. Women are mothers who procreate for the nation and educate their children,
3. Women are household managers who regulate the household,
4. Women are the secondary breadwinners,
5. Women are members of society.

In a broad context, it has been argued that some government programs contribute to the persistence of women's discrimination rather than encourage women's advancement or independence (see Robinson, 2009). The majority of the government's policies on women during the Soeharto administration were intended to keep women focused on the home and the family centre (Ford & Parker, 2008). As stated in the GBHN, the Broad Guidelines of the State, the government since 1973 has attempted to include women's issues to improve women's skills, knowledge, and qualifications to achieve the national mission of Indonesian prosperity (Parawansa, 2002a). However, in practice and implementation, female

employees still face discrimination (Bennington & Habir, 2003; Wright & Tellei, 1993).

The womanhood concept determined by the state resulted in conflict with the ideas of industrialisation and modernisation, particularly in relation to women's increased participation in the Indonesian workforce. According to Indonesian literature, the term "working" as it relates to monetary income clearly only applies to men (Ford & Parker, 2008). This phenomenon has encouraged the Indonesian government's use of the campaign term *peran ganda*, the double roles of women, to reflect that women's roles encompass paid work outside of the home and household responsibilities inside the home (Blackburn, 2004). *Peran ganda*, however, still appears to be unable to change the image of women's traditional roles. *Peran ganda* instead results in conflict and an added burden for working women because they are not in a position to choose paid employment. Thus, working women have extra responsibilities in the economy while maintaining their traditional roles, as stated by Blackburn (2004 p. 182):

Recognition of *peran ganda* did not involve any growth in awareness of the exploitation of women; rather it was followed by a spate of speeches and media interviews celebrating the rise of professional women in Indonesia, who were all nevertheless careful to show that they did not neglect their home duties.

2.4. Gender and class

Historically, in Javanese society, there are two groups of social stratification: *wong cilik*, which represents lower-class society (e.g., employees and other blue-collar workers), and *priyayi*, which represents elite, high-class society (e.g., civil servants, intellectuals, the aristocracy and other white-collar workers) (see Robson, 1987; Smith-Hefner, 1988). Women within high-class society are commonly associated with the privilege of staying at home or, if they have a job, work only as a symbol of social status. Women from the lower-class of society work and struggle to perform productive activities that are economically necessary to their lives (Ida, 2001; Utomo, 2012).

The unavoidable impact of development in Indonesia has, however, brought about a new middle-class society that has continued to grow since the 1970s (Supriyadi & Heny, 1995). The emergence of a middle-class was believed to be because of the flexibility and high tolerance of Javanese culture. Furthermore, development has offered opportunities for individuals with less education to achieve better education and higher incomes, and these factors have contributed to this rapidly growing middle-class (Supriyadi & Heny, 1995). In particular, educated women with academic backgrounds in this class were a minority in the 1990s, but their numbers have begun to increase following economic growth and development (Sadli, 1995). Sadli describes their characteristics as follows (1995 p. 112):

These young women are not strongly attached to traditional values, and for various non-economic reasons they conspicuously want to combine family life with careers.

The middle class woman is identified as politically independent, autonomous in economic power, and grouped based on education and professionalism, such as employees, businesswomen and intellectuals (see Sarjadi, 1994; Supriyadi & Heny, 1995). These women can also be categorised as *wanita karir*, career women, or married females with *peran ganda*, a double role, who are occupied in formal, modern, and technological work (Ford & Parker, 2008). These women mostly live in urban areas, indicating the impact of the economic transition and the subsequent shift from an agrarian to an industrial society.

Considering women's aspiration to combine family life and career, women in this middle class are trapped in the middle of a gender construction created previously by the government and attempt to continue working to support family life while maintaining their social status as good wives, good mothers and good society members (Sadli, 1995). Women in this group are vulnerable to WFC because they must work for financial reasons, but their roles are based on a state ideology that emphasises family and home duties. In this circumstance, women are frequently forced to adopt "new" attitudes and behaviour patterns that are not strongly attached to traditional values, resulting in criticism from society for neglecting their family duties (Sadli, 1995).

2.5. Policies and support for women employees

In the broader context, the Indonesian government has shown support for and attention to women. The current Indonesian government has worked to lessen the strong patriarchal values regarding gender ideology, although in practice, this aim has been difficult to achieve. In a broad context, the government's efforts to eliminate discrimination and gender inequality have resulted in continuing the policies approved in the last administration, such as the ratification of CEDAW, the Committee on the Elimination of Discrimination against Women through Law No. 7/1984 on July 24, 1984. Thus, the CEDAW became the reference for eliminating discrimination and provided guidance for achieving high-quality lives for women in Indonesia. Further, in the reform era of 2000, the Indonesian government under the United Nation's coordination also began to participate in the Millennium Development Goals (MDGs). The government has agreed to support women's achievement, focusing on eight MDG targets: poverty, education, gender equality and female empowerment, child mortality, maternal health, HIV/AIDS, malaria and other diseases, environmental sustainability and global partnerships. All of these programs have included women's participation.

This thesis focuses on WFC as experienced by professional women, particularly academic women. Thus, formal support by and attention from the government to help women manage WFC is important because balancing work and family has also been a major objective of the ILO (Hein, 2005). The ILO has developed a number of work-family conventions to fill the gap in responsibilities between work and family to help female employees balance their work and family demands and ensure that female employees are not subjected to discrimination. The conventions are as follows: the Workers with Family Responsibilities Convention of 1981 (No. 156); the Part-Time Work Convention of 1994 (No. 175); and the Maternity Protection Convention of 2000 (No. 183) (ILO, 1981, 1994, 2000).

The conventions were responses to the emergence of family-friendly policies that emphasise work and family balance. In Western countries, work-family friendly policies can be classified into three major types: flexible work arrangements, parental leave policies and dependent care support (Glass & Finley, 2002). In

Indonesia, work and family issues for employees in the Indonesian context are regulated under *UU Tenaga Kerja RI* (Indonesian Labour Law) No.13/2003. The Labour Law's purpose is to regulate employment in Indonesia, ensure that all Indonesian labourers receive equal opportunities with no discrimination, and promote wealth for employees and their families. A number of regulations specifically related to women's employment and the accommodation of work-family needs were included under Labour Law No.13/2003 and other regulations such as *Keppres RI tentang Pelaksanaan Anggaran Pendapatan dan Belanja Negara* (Budget and Expenditure Arrangement) No. 16/1994 and *Peraturan Menteri Tenaga Kerja RI* (the Regulation of Ministry of Labour) No. 4/MEN/1994. A summary of the regulations on work and family needs is presented in Table 2.2.

Although regulations and policies that focus on work and family have been launched, the implementation of some policies is often ambiguous. Some regulations do not clearly mention procedures or sanctions. For instance, Labour Law No. 13/2003, articles 76 (2), 83 and 100 (1) mandate breastfeeding regulations for female employees, but in practice, it has been very difficult for female employees to obtain this right (Vaswani, 2010, Nov. 2nd). The implementation of these policies has not eliminated all discrimination among female employees (CEDAW Working Group Initiative, 2007; Wright & Tellei, 1993).

Table 2.2: Indonesian policies supporting work and family (life)

Policies	Law, article and number	Statements
Leave Policies		
Paid maternity leave	Labour Law No. 13/2003: Article 82 No. 1, Article 84	A total of three months paid leave for mothers, which can be taken 1.5 months before and after giving birth.
	Article 82, Article 84	Paid leave in case of illness or complications related to pregnancy can be taken for up to 1.5 months
Paid paternity leave	Labour Law No. 13/2003: Article 93 No. 2 (c) Article 93 No. 4 (e)	Up to two days paid leave for fathers when their wives are giving birth or after a miscarriage.
Bereavement leave	Law No. 13/2003: Article 93 No. 2 (c) Article 93 No. 4 (f), (g)	Leave for up to 1 to 2 days without pay deductions on each occasion of the death of an important person (wife,

		husband, mother (in law), father (in law), daughter (in law), son (in law), or relatives who live together in the same house.
Sabbatical leave	Law No. 13/2003: Article 93 No. 2 (i)	Paid leave for personal and professional development.
Dependent care support		
Family allowance	Budget and Expenditure Arrangement No. 16/1994: Article 53 No.1 & 2	Allowance for employees with dependents (wife or husband and children) who work for the Indonesian government as civil servants.
Facility care support	Law No. 13/2003: Article 76 (2)	Health protection for pregnant or breastfeeding employees with infants.
	Article 83	Breastfeeding arrangements at the workplace.
	Article 100 (1)	Health centres, child care, housing and other leisure centres.
Religiosity support		
Facility religious support	Law No. 13/2003: Article 100 (1)	Room and facilities for prayer in the workplace.
Longer breaks and-or leave for religious rituals	Law No. 13/2003: Article 80	Longer breaks and/or leave that employees are entitled to take for compulsory religious rituals without any pay reduction.
Religious holiday allowance	Minister of Manpower Regulation No. PER-04/MEN/1994 Article 1	An allowance that must be paid by an employer in cash and/or other forms one week before an employee's religious holiday celebration for a minimum of once a year.

Source: the Labour Law No.13/2003, the Budget and Expenditure Arrangement No. 16/1994 and the Regulation of Ministry of Labour No. 4/MEN/1994

Treating work and family as separate domains, as explained in this chapter, may contribute to difficulties in revealing and responding to WFC issues. Many Indonesian women are employed in workplace environments that do not take into account women's specific needs, and this may lead to a consequent lack of attention and lack of formal support in the workplace (Sadli, 1995; Setiawati 2013). A lack of formal support from companies may cause female employees to depend more on informal and personal support from the workplace, their extended family members or paid help. Strong family bonds give employees the chance to share their burden and balance work and family demands with other family members (Lu et al., 2010). Indonesian traditional cultures, such as *rukun* (unity and cooperation) and *gotong royong* (mutual work) also imply that female employees will be expected to receive help from their families in addressing any WFC.

2.6. Chapter summary

This chapter has outlined the Indonesian context of the study by providing a short profile of the country, its socio-economic changes, and women's employment issues, including women's status on traditional roles and paid employment, and policies and support from the government for female employees. This information describes the impact of development and the increasing number of women in the Indonesian workforce. The development and transformation from an agricultural economy into a modern industrial society have recently resulted in more Indonesian women having double roles and being members of dual-earner families. These factors, combined with gender ideology, which is influenced by the state's strong patriarchal values, result in female employees, particularly those within the middle class, being trapped between their traditional and modern roles. The traditional culture and state gender ideology have led women to occupy two roles: they participate in economic activities while still being burdened with domestic responsibilities. The complexities of gender construction and womanhood in Indonesia have made women who have *peran ganda*, a double role, vulnerable to WFC. Moreover, this situation has been exacerbated by a lack of support from the government in terms of policy implementation. The following chapter presents findings from the literature review that focus on the concepts surrounding this topic, including WFC, social support and cultural influence.

CHAPTER 3

LITERATURE REVIEW

3.1. Introduction

WFC and its effect have been the subject of broad interest in developed Western countries such as the U.S. since the 1970s, and the topic continues to attract attention from work and family scholars. Consequently, research on work and families in the West has increased in recent decades. However, there has been little research of this type conducted in non-Western countries. Accordingly, the work-family literature is steeped in Western culture, which may limit its applicability to non-Western cultures. The different cultural dimensions of Western and non-Western countries, which represent individualistic versus collectivist values, have recently been examined to understand universal and culture-specific WFC experiences through either single- or cross-cultural studies. However, non-Western studies of WFC in collectivist cultures in Asian regions have primarily been influenced by traditional Confucian values, and there is a lack of studies influenced by systems other than Confucianism, such as Indonesian value systems.

The purpose of this study is to explore the WFC experience of women academics in Indonesia, including the factors that affect it and the social support mechanisms used to address the problem. To fully understand the context of the topic, this chapter reviews the relevant theoretical and empirical literature on WFC in Western and non-Western societies that represent individualistic versus collectivist cultures. This chapter aims to place the current study in the context of the extant literature, to

provide a theoretical rationale for a different cultural context for studies of WFC, and to describe the social support mechanisms used as dynamic interactions to reduce such conflict.

Section 3.2 reviews the theoretical concept of WFC and the issues related to it in academia and by gender. Section 3.3 examines the antecedents of WFC. Then, Section 3.4 describes the theoretical concept of social support in the context of WFC. Section 3.5 reviews the influence of culture and cultural dimensions of individualistic versus collectivist attitudes toward WFC and social support. Finally, Section 3.6 reviews studies on international WFC, particularly those conducted in Asian regions.

3.2. The theoretical concept of work-family conflict

3.2.1. Background

Interest in the study of WFC has increased because labour, employment, and family structures have changed in developed Western countries, notably in the U.S. (Barnett & Hyde, 2001; Davis & Kalleberg, 2006; Glass & Finley, 2002). The growth of research on WFC can be divided into three periods (Perry-Jenkins et al., 2000).

During the 1960 and 1970s, the issues of work and family were studied separately as distinct areas (Perry-Jenkins et al., 2000; Zedeck & Mosier, 1990). Since 1980, however, economic and industrial growth has triggered the increasing participation of women in the workforce. That shift challenged women's traditional gender roles; they have transformed from stay-at-home mothers to members of dual-income families, which has had an impact on both the workplace and the family. Consequently, scholars shifted their attention to examine the relationships between the domains of work and family (Barnett & Hyde, 2001). At that time, there was considerable research interest in women's participation in paid employment, which was described using various terms such as "dual-earner" (Bielby & Bielby, 1989; Hammer, 1997), "dual-career couples" (Aryee, 1993; Elloy & Smith, 2003), "dual-career families" (Gaddy, Glass, & Arnkoff, 1983; Higgins, Duxbury, & Irving,

1992), “dual-career households” (Hardill & Watson, 2004), and “professional dual-career couples” (Klein, 1988). Finally, during the 1990s, research on work and family accelerated and introduced a number of multidisciplinary theoretical concepts (Perry-Jenkins et al., 2000; Zedeck & Mosier, 1990). As the prominent issue in the work-family field, WFC has been widely studied by researchers due to its negative impact on both individuals and organisations (Eby, Casper, Lockwood, Bordeaux, & Brinley, 2005; Perry-Jenkins et al., 2000).

Recently, there has been an increase in scholarly attention and interest in conducting WFC studies in non-Western developing countries such as Malaysia (e.g., Hassan et al., 2010), India (Aryee & Srinivas, 2005; Sandhu & Mehta, 2006), Turkey (e.g., Aycan & Eskin, 2005), Iran (e.g., Karimi, 2008), and Indonesia (Fang et al., 2011; Kismono, 2011; Panorama & Malek, 2011; Purnamasari, 2011, Widiastuti, 2013). However, the economic growth and industrialisation of non-Western developing countries generally lags behind those of Western developed countries, and only recently have the structural patterns of employment and the family begun to take similar forms. Moreover, globalisation has likely had an impact on changes in the workforce and the family worldwide and WFC has become an interesting issue to explore. However, the extant work and family literature has been coloured by Western culture because most prior studies have been conducted in the context of Western culture or have used native English speakers or Europeans as samples. Thus, these findings may not be generalisable to the different cultures of non-Western countries (Aryee et al., 1999) such as Indonesia.

The concept of WFC is based on the role theory of Kahn et al. (Kahn, Wolfe, Quinn, Snoek, & Rosenthal, 1964), which was further developed and defined by Greenhaus and Beutell (1985 p.77) as

a form of inter-role conflict in which pressures from the work and family domains are mutually incompatible in some respect. That is, participation in the work (family) role is made more difficult by virtue of participation in the family (work) role.

It can be difficult for employees who play roles both at work and within the family to avoid such conflicts, particularly those who are very involved in their multiple roles, such as working mothers who have multiple roles as mother, wife, and manager or professional (Aryee, 1992; Coronel et al., 2010; Ezzeden & Ritchey, 2010; Lo, 2003).

While there is consensus on the definition of WFC, WFC is still considered a complex and multi-dimensional construct (Heraty & Morley, 2008). Its complexity stems from the fact that work and the family are envisioned as two different concepts, and the functions and interactions between them offer various relationship models (Edwards & Rothbard, 2000; Zedeck & Mosier, 1990). In addition, the impacts of the interactions between the two can be viewed at either the individual or the organisational level, and the impacts can affect either the family or the workplace.

At an individual level, WFC has the potential to cause individual distress, psychological harm, and an impact on physical health (Burke & Greenglass, 1999; Frone, 2000; Frone et al., 1992a; Frone et al., 1997; Major et al., 2002). At the organisational level, WFC is associated with issues such as low productivity (Konrad & Mangel, 2000), low job and career satisfaction, absenteeism (Erickson et al., 2000), tardiness, lack of work commitment, and greater turnover intention (Abbott et al., 1998; Greenhaus, Parasuraman, & Collins, 2001; Wang et al., 2004). Thus, considering the negative impact and cost of WFC, studies of it must pay careful attention to its antecedents and anticipate possible strategies for resolving it.

Business and management researchers are concerned with WFC because it is associated with both employees' quality of work life and human resource development (MacDermid & Wittenborn, 2007). For human resource management, the issue of WFC is important to determine whether employee development and organisational learning are efficient and effective (MacDermid & Wittenborn, 2007). The changing economic climate for businesses and global competition are driving the quest for greater working efficiency and effectiveness. Organisations, particularly human resource departments are now faced with a new mandate to strategically employ their human resources to increase the employees' contribution

on organisation performance while the maintenance cost is saved (see Paton & McCalman, 2008; Ulrich, 1998). The broad scope and complexity of WFC has challenged numerous theoretical developments and approaches. The following paragraphs describe the theories and approaches to WFC that are relevant to this study.

3.2.2. Role theory and stress theory

WFC is generally derived from role theory (Greenhaus & Beutell, 1985; Kahn et al., 1964; Parasuraman & Greenhaus, 2002). Role theory, which is derived from sociology, posits that individuals have specific roles in society, and each role is accompanied by certain expectations and behaviours (Burke, 1991). According to this theory, a role results from individual interactions and the environment. Individuals are different because they have different norms, beliefs, preferences, and attitudes within their identities (Biddle, 1986; Burke, 1991). Norms are perceived as subjective factors, which is why individuals who have similar roles are still likely to behave in different ways. Identity is important to determine social structure positioning because it includes a set of meanings to identify and classify individuals (Burke, 1991; Hogg, Terry, & White, 1995; Thoits, 1991). Behaviour fit occurs when individuals behave in a manner similar to their role expectations and vice versa; incompatible role expectations result in unfit behaviour. Figure 3.1 presents role conflict within the identity process.

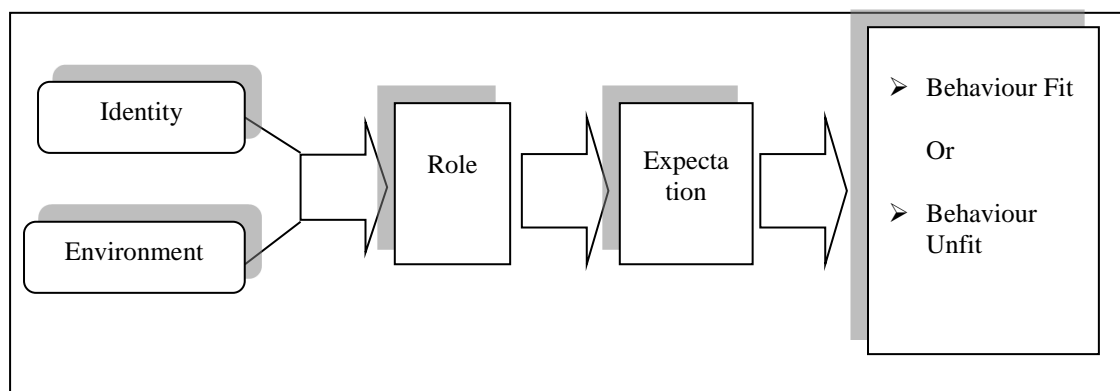


Figure 3.1: Role conflict within the identity-role process

Source: Adapted from previous studies (Biddle, 1986; Burke, 1991; Hogg et al., 1995).

Role theory is the dominant explanation of WFC, particularly since Greenhaus and Beutell's (1985) seminal paper on the concept of inter-role conflict. In the context of roles, WFC is defined as a form of inter-role conflict that includes two or more established pressures from different roles that occur simultaneously, making it difficult to fit one role with others, which likely results in undesirable role expectations and unfit behaviour (Greenhaus & Beutell, 1985; Kahn et al., 1964). Inter-role conflict emerges because, in reality, an individual can have more than one role, and there may be some incompatibility between those roles. For instance, this study sampled married women academics and these women could have multiple, simultaneous roles, including daughter, sister, housewife, mother, and lecturer. These various roles hold many responsibilities and expectations that can potentially lead to incompatible role behaviours.

The role theory of WFC is generally linked to a comparison between the responsibilities/demands of roles and the availability of resources to perform the roles (Karimi & Nouri, 2009; Mauno, Kinnunen, & Ruokolainen, 2007; Voydanoff, 2004). With respect to such comparisons, stress theory also includes particular descriptions of specific situations in which an individual's responsibilities and demanding roles exceed his or her resources. Therefore, WFC can also be approached from the perspective of stress theory (e.g., conservation of resources theory (COR), job demand-resource (JD-R) theory and scarcity theory).

Prior studies on WFC that use the COR theory, which is adapted from stress theory, assume that individuals with multiple roles are motivated to obtain, maintain, and protect their resources when they juggle work and family role demands (Hobfoll & Shirom, 2000). In this process, it is believed that some work and family resources are either potentially or actually lost, which most likely leads to negative consequences (Grandey & Cropanzano, 1999; Hobfoll & Shirom, 2000). The individual resources that are most likely to be lost include objects, conditions, personal characteristics, and energy.

Researchers who use the JD-R theory to explain WFC assume that WFC consists of occupational stress, which is the focus of JD-R theory-based studies (Bakker & Demerouti, 2007). In the context of WFC, the JD-R theory assumes that work- and

family-related stress is derived from an assessment of the work and family resources associated with work and family role demands (Bakker & Demerouti, 2007; Voydanoff, 2005b). Work and family demands are defined as physical, psychological, social, or organisational features of work and family jobs that require physical and/or psychological effort from an individual and, consequently, are related to physiological and/or psychological costs (Voydanoff, 2005b). Conversely, work and family resources are defined as physical, psychological, social, or organisational features of work and family jobs that are functional for achieving work and family performance, reducing work and family job demands, and stimulating additional resources (Bakker & Demerouti, 2007; Voydanoff, 2005b). When work and family demands exceed work and family resources, WFC is potentially created. In the relevant literature, various interchangeable terms have been used to explain the “demands” of work and family, including, for example, “responsibilities, requirements, expectations, duties, and commitments” (Netemeyer et al., 1996 p.401).

Among prior studies of WFC (e.g., Aryee, 1992; Greenhaus, 2006; Greenhaus & Beutell, 1985; Parasuraman & Greenhaus, 2002), however, the majority of researchers use scarcity theory. Goode’s classical scarcity theory (1960) assumes that time and energy are fixed, and therefore, individuals who take part in multiple roles in the work and family domains are more likely to experience conflict between their roles. Individuals with multiple roles experience conflicting work and family demands because limitations on work and family resources impair one’s ability to fulfil all of the roles, resulting in incompatible behaviours (Greenhaus & Beutell, 1985).

In addition to the various theories and approaches used to explain WFC, other complexities are related to the link between the domains of work and family. Using the psychological approach, researchers assume that work and family are linked and interconnected (Edwards & Rothbard, 2000; Lambert, 1990; Zedeck & Mosier, 1990). They argue that norms, values, moods, attitudes, and behaviours can be transformed from one domain to the other, which is referred to as the spillover effect. The spillover effect can be either positive or negative. A positive spillover effect focuses on similarities—for instance, stress, happiness, and good feelings in the

workplace can be embedded and carried over into home life and vice versa. On the contrary, a negative spillover effect, also called the conflict link, focuses on the incompatibility of work and family, whereby there is inverse transferability of what happens at work and what happens in the family environment. For instance, employee work satisfaction requires the sacrifice of family satisfaction, and vice versa. In the organisational context, the spillover effect is considered an important issue, particularly negative spillover, which results in WFC.

Various types of WFC also contribute to other complexities. WFC is classified into three types: time-based, strain-based, and behaviour-based (Fu & Shaffer, 2001; Greenhaus & Beutell, 1985). Time-based conflict refers to the extent to which role pressures compete for an individual's time. Time-based conflict occurs when individuals cannot perform well in specific role domains because of competition for their time from other domains (e.g., working overtime on weekends may interfere with family time). Strain-based conflict refers to the extent to which strain from one role hinders an individual's ability to perform effectively in another role (e.g., a working mother cannot perform her tasks at the office with full concentration while her child is sick at home). Behaviour-based conflict occurs when the behavioural requirements of one role become incompatible with the behavioural requirements expected in another role (e.g., high-level senior managers are expected to be assertive and formal at work but kind and informal at home). This study focuses on time-based conflict in part because, given the resources available to this project, it was not possible to fully investigate all conflict types. Further more time-based conflict is more commonly researched and well documented (e.g. Greenhaus, Parasuraman, Granrose, & Rabinowitz, 1989; Aycan & Eskin, 2005; Boyar, Maertz Jr, Mosley Jr, & Carr, 2008).

Another factor in these complexities is the dimensionality and directionality attributes of WFC. There are two streams of literature that view WFC as either a uni-directional or a bi-directional construct. Without making directional distinctions, earlier studies conceptualise WFC as a uni-directional construct (e.g., Greenhaus & Beutell, 1985; Kahn et al., 1964), notwithstanding the fact that the definition of WFC suggests a bi-directional construct in which work affects family and vice versa. However, recent theory and research on WFC suggest that it is a bi-directional

construct with different causes and outcomes that have reciprocal effects (Frone et al., 1992a; Kinnunen & Mauno, 1998; Netemeyer et al., 1996).

The bi-directional construct suggests that inter-role conflict between work and family focuses on two directions of interference: the extent to which work interferes with family, $W \rightarrow FC$, and the extent to which family interferes with work, $F \rightarrow WC$. Netemeyer et al., (1996 p. 401) specifically redefine the construct based on two dimensionalities:

The work-to-family conflict or $W \rightarrow FC$ facet is a form of inter-role conflict in which the general demands of, time devoted to, and strain created by the job interfere with performing family-related responsibilities. The family-to-work conflict or $F \rightarrow WC$ facet is a form of inter-role conflict in which the general demands of, time devoted to, and strain created by the family interfere with performing work-related responsibilities.

The dimensionality of WFC establishes two directional facets, but their combination establishes one comprehensive work-family conflict construct. Several terms with similar meanings have been used to explain the bi-directional effect of WFC. The majority of studies use work-to-family conflict ($W \rightarrow FC$) or work interferes with family ($W \rightarrow IF$) to show direct conflicts between work and family, whereas direct conflict from family to work is described using the terms family-to-work conflict ($F \rightarrow WC$) or family interferes with work ($F \rightarrow IW$).

This thesis considers the use of the directional dimension of $W \rightarrow FC$ and $F \rightarrow WC$ because prior studies find a differential-specific relationship for $W \rightarrow FC$ and $F \rightarrow WC$ with unique antecedents (e.g., Kinnunen & Mauno, 1998) and outcomes (e.g., Frone et al., 1992). In Kinnunen & Mauno's study (1998) $W \rightarrow FC$ is best explained by work domain variables (e.g., full-time job, poor leader relations) and that $F \rightarrow WC$ is best explained by family domain variables (e.g., number of children at home). In addition, prior studies also report the importance of the dimensionality of WFC prevalence. The prevalence of WFC relates to asymmetrical, permeable boundaries of traditional work and family roles for men and women (Pleck, 1977), whereby the prevalent male experience is associated with $W \rightarrow FC$, and the prevalent female experience is associated with $F \rightarrow WC$ (e.g., Fu & Shaffer, 2001).

Other complexities of WFC have led to the creation of additional constructs, such as work-family enrichment and work-family balance. These separate constructs address different aspects of work-family interactions, but there are some similarities between the constructs (McMillan, Morris, & Atchley, 2011). Work-family enrichment assumes that when individuals play multiple roles, rather than depleting resources and energy from the other domain, the multiple roles may enrich experiences in the other domain (Greenhaus, 2006). Instead of the approach taken by scarcity theory leading to negative spillover, work-family enrichment assumes that individual resources are abundant (Marks, 1977), and therefore, the accumulation of role demands directs individuals' satisfaction and psychological stimulation toward fulfilling other role demands. According to this perspective, the positive spillover of one role (e.g., experience and skills) makes performing that role easier and facilitates performing another role (Greenhaus, 2006). Managerial skills obtained at the workplace, for example, make it easier for individuals with multiple roles to apply those skills to similar issues in their home lives. The positive spillover effect of the work and family mechanism has been supported by several studies (Aryee & Srinivas, 2005; Greenhaus, 2006; Grzywacz & Butler, 2005; Warner & Hausdorf, 2009).

Another construct is work-family balance. This construct is derived from a combination of the positive and negative spillover perspectives on the work-family relationship. Work-family balance is needed to balance the relationship between work and family by integrating negative and positive spillovers to attain increased work and family satisfaction with either a minimum or an absence of work and family role conflicts (Aryee & Srinivas, 2005; Carlson, Grzywacz, & Zivnuska, 2009). Work-family balance is still unclearly defined and is commonly indicated to be the combination of the two spillovers without clearly describing the meaning of balance (see Poelmans, Kalliath & Brough, 2008). Several studies use inconsistent definitions, such as "equality" (e.g., Kirchmeyer, 2000) and "negotiation and shared" (e.g., Carlson et al., 2009) allocations of resources and demands. McMillan et al. (2011) highlight the similar and different aspects of the constructs, as shown in Table 3.1.

Table 3.1: Interaction attributes of three work-family-related constructs

Construct	Difference	Similarity
Work-family conflict (WFC)	Negative spillover onto transferable norms, attitudes, and behaviours.	<ul style="list-style-type: none">• Cross-domain effect and bi-directional assumption between work and family relationships.• Reciprocal and spillover effect either in negative or positive association.• Complexity of dimensions including cognitive, affective, and behavioural dimensions.
Work-family enrichment and facilitation	Positive spillover onto transferable norms, attitudes, and behaviours.	
Work-family balance	Combining both negative and positive spillovers onto transferable norms, attitudes, and behaviours.	

Sources: McMillan, Morris, and Atchley (2011).

3.2.3. Work-family conflict and gender

Gender is understood as an expectation of behavioural norms and is socially constructed based on male and female roles (Kailasapathy et al., 2014) that are closely related to WFC. However, the role theory that underpins research on WFC defines the roles based on a structural approach of sex differences instead of using a cultural approach (Dulin, 2007; Jackson, 1998); consequently, understanding “work” and “family” within WFC tends to refer to labour divisions based on sex differences, where men are traditionally responsible for work roles and women are traditionally responsible for family roles (Gutek, Searle, & Klepa, 1991; Livingston & Judge, 2008). This assumption is also supported by the asymmetrical permeable boundaries between work and family roles (Pleck, 1977). Thus, WFC is often assumed to be a woman’s problem, despite the increasing phenomenon of dual-income families inevitably resulting in men also being burdened with WFC (e.g., Aycan & Eskin, 2005; Karimi & Nouri, 2009).

This thesis focuses only on women’s experience of WFC because the traditional gender roles in Indonesia still support the assumption that WFC is a woman’s problem. Prior research suggests that women’s experience of WFC is different than that of men (Greenhaus & Beutell, 1985). Women are more likely to attach different

meanings and definitions to both the WFC experience and its sources. Perceptions of WFC could be different based on cultural norms and gender-role orientations (Mortazavi, Pedhiwala, Shafiro, & Hammer, 2009). Prior research has shown inconsistent associations between gender and WFC.

Prior studies have found that there are no gender differences in WFC (de Luis Carnicer, Sánchez, Pérez, & Jiménez, 2004; Duxbury & Higgins, 1991; Frone, Russell, & Cooper, 1992b; Kinnunen & Mauno, 1998) or that gender has a weak relationship with $W \rightarrow FC$ and $F \rightarrow WC$ (Byron, 2005). For example, a study conducted by Kinnunen and Mauno (1998) finds no association between gender differences and WFC perception. The authors suggest that Western cultures such as that of Finland experience relatively greater gender equality, and therefore, women participate in work life as much as men. Furthermore, society, culture, and governmental policies support this state of affairs, for instance, by facilitating and supporting social services for women professionals such as childcare, which renders social expectations of women's employment similar to the expectations for men.

Interestingly, in the studies in Western countries that do not consider gender differences, $W \rightarrow FC$ levels have usually been perceived to be prevalent and higher than the $F \rightarrow WC$ levels for both men and women (Frone et al., 1992a; Gutek et al., 1991; Kinnunen & Mauno, 1998). This finding is supported by previous studies for three reasons. First, there is an association among identity, time spent, and involvement (Frone et al., 1992a; Gutek et al., 1991). Professional identity causes both male and female employees to identify themselves as workers and perceive themselves as spending more time and being more involved in work activities than in family activities. Second, the characteristics of paid jobs are perceived as being more rigid and less flexible than family jobs (Gutek et al., 1991), so in results that do not consider the individuals' sex, $W \rightarrow FC$ is more commonly experienced than $F \rightarrow WC$. Third, the greater prevalence of $W \rightarrow FC$ refers to its more substantial impact on both work and family than $F \rightarrow WC$ (Burke, 2004), which means that work, not family, receives more blame when WFC arise (Frone et al., 1992a).

However, in non-Western societies the studies have shown that men are more likely to experience $W \rightarrow FC$ and that women are more likely to experience $F \rightarrow WC$ (e.g.,

Fu & Shaffer, 2001). It could be argued that despite economic and employment changes that provide equal opportunities for women, traditional gender roles are still strongly embedded in non-Western countries. In this context, men are more likely to experience $W \rightarrow FC$ because, as the primary breadwinner, the demands of a man's work role interfere with his family role more extensively than vice versa. On the contrary, women are more likely to experience $F \rightarrow WC$ because, as household managers, the demands of the family role require more frequent work interruptions than vice versa.

However, these findings from Hong Kong are not supported by research from other non-Western countries such in Malaysia (e.g., Ahmad, 2007). It could be argued Malaysian women professionals report more $W \rightarrow FC$ than $F \rightarrow WC$, which is similar with the findings in Western cultures, because women's reasons for becoming professionals are economic (Noor, 1999). A stronger work identity among professional women creates significant links between women and WFC. Professional women who work in competitive workplaces are vulnerable work-family conflict, especially vulnerable to $W \rightarrow FC$ than $F \rightarrow WC$.

3.2.4. Work-family conflict and women's challenges in universities

The characteristics of academic jobs, such as work hour flexibility, are often considered to help married women balance their double roles. Being an academic may appear to be an ideal occupation for married women. However, prior studies have suggested that universities are gendered workplaces (Currie et al., 2000; Currie et al., 2002), and in fact, rather than being helped effectively manage their home affairs and work duties, married women academics face difficulties balancing the two sets of demands (e.g., Armenti, 2004; Elliot, 2003; Ward & Wolf-Wendel, 2004) and experience work stress owing to workload (e.g., Keim & Erickson, 1998; Zhang, 2010).

This study focuses on married women academics because an academic career is categorised as professional employment. As professionals, married women have

multiple roles that can contribute to inter-role conflict because a female's multiple roles tend to be simultaneously rather than sequentially salient (Hall, 1972). Studies on female academics are important because the number of females in higher education is increasing, and there is evidence of significant progress in women's education worldwide. This statement is supported by previous studies which have demonstrated that women's access to education and the number of women employed in the higher education sector are increasing (Forster, 2000; Jacobs, 1996; UNESCO, 2012). Expectations and attitudes toward the education of girls continue to improve in most areas of the world, including in many countries in Europe, Africa, and Asia (UNESCO 2012), and there is evidence that supports this progress. For example, in the U.K. in 1992, the number of women aged less than 21 years enrolled in higher education exceeded the number of men for the first time in 1992 (Forster, 2000). Recently, in most countries around the world, female enrolment in higher education has grown faster than male enrolment (UNESCO, 2012). For example, in the U.S., from 1950 to 1979 higher education degrees were predominantly awarded to men. However, in 1984, the percentage of women (50.1%) was similar to that of men (49.6%), and since 1986, the number of women with such degrees has exceeded the number of men (Statista, 2014).

However, the increasing number of women in higher education has not been accompanied by significant increases in the number of women in upper management positions across organisation and employment sectors and particularly in higher education (Luke, 2001, 2002; Marshall, 2009). Many women work in this sector, but they fill more junior positions and are often employed in untenured and part-time positions (Luke, 2001). Gender disparities and a gender gap continue to exist in the education sector worldwide, which creates a deficit in the profiles of female academics compared with those of males in terms of the number of higher education research careers and teaching as well as leadership positions. As a result, female academics report facing inequities in many areas of university life (see Glazer-Raymo, 1999; Jacobs, 1996) in terms of fewer women in senior research positions and receiving promotions, lower chances of becoming professors or senior lecturers, lower earnings, and concentration in a narrow range of academic disciplines (Forster, 2000). Even in developed countries such as the U.K., women academics continue to suffer discrimination with respect to career opportunities as a result of cultural

barriers that cause female academics to suspend their careers because of domestic and family responsibilities (Forster, 2000). For women academics, the demands of work and family often create WFC. Family commitments, such as career breaks after maternity leave, the employment mobility to accommodate a spousal's career and child-care responsibility may make it difficult to obtain a senior position (Forster, 2000). It is therefore important to identify possible barriers to women's advancement in academic careers, including issues that may result from WFC.

In their book *Gendered Universities in Globalized Economies*, Currie et al. (2002) conclude that universities in the global era have applied unequal organisational practices that result in advantages for males and disadvantages for females—thus, a gendered university. Currie et al. (2002 p.1-2), is characterised a gendered university as follows:

The most valued activities in universities are those that reflect male patterns of socialization: individualist rather than collective, competitive rather than cooperative, based on power differentials rather than egalitarian, and linked to expert authority rather than collegial support. The masculinist culture is a particular type of culture and, set in the context of globalized universities, it has developed into a more competitive, aggressive, and entrepreneurial culture.

In such a circumstance, universities adopt an inflexible nature of workplace that is designed to be incompatible for women and thus force them into the difficult position of choosing between work and family (Hochschild, 1997; Williams, 2000). Married female academics with children are expected to reduce their workloads, which could result in reduced work commitment and could influence assessments of their work and their opportunities for promotion. In this context, women academics are trapped in two roles, with the never-ending demands of both work and family could be termed the “greedy nature of academic and family life” (Ward & Wolf-Wendel, 2004). The desire of women to pursue higher positions often conflicts with the problem known as “mommy tracking”, whereby female academics choose to work fewer hours and spend more time with their families and are thus considered less committed to their work by their male counterparts (Williams, 2000).

Ward and Wolf-Wendel (2004) provide empirical evidence regarding the experiences of female academics with small children in managing parental and professional roles at research universities. The authors find that balancing the dual roles was stressful and difficult for married female academics and that these women often felt guilty. However, the women believed they could manage in both roles. Moreover, the respondents also believed that having small children can be a positive factor for tenure-track women because their careers enabled them to present a good role model by demonstrating to their children that they enjoy their jobs. A similar observation was made by Marshall (2009) who finds that female academics with children demonstrate optimism and a great passion that “it can be done” (i.e., balancing motherhood and academic career), although this achievement is primarily influenced by personal strategies, effort, and passionate commitments to work and family.

A recent study emphasises how work demands on academics have increased, resulting in negative consequences with respect to balancing work and family life. Rapid change in information access in the global era have changed universities, which as workplaces and educational institutions for research and its dissemination through publications and conferences face more pressure to produce research output suits the “marketing and strategic research alliance” with industry (Luke, 2002). Particularly in Western countries, globalisation has pushed universities to expand their markets overseas, which has resulted in increased teaching and supervision workloads for domestic and overseas students on and off campus (Luke 2002). A metaphor for describing the tension caused by working in universities was captured well by Luke (2002 p. xxi):

The ivory tower has become a marketing machine, and the armchair academic is being pried out of old comfort zones and pushed into public debates and accountability.

In fact, these circumstances have several consequences related to university management practices, particularly regarding the management and funding of institutions, how research is conducted, student profiles, teaching workloads, and collegial relationships (Currie et al., 2002; Luke, 2002). Thus, universities have

experienced major changes that have had a substantial impact on the roles and working practices of academics, particularly married female academics (Barry, Chandler, & Clark, 2001). Academic jobs have become more challenging and require more time and effort. Increased accountability, work intensification, and work overload (e.g., workloads of 50 to 60 hours per week) have become the norm at many universities (Jacobs & Winslow, 2004), and heavy workloads perpetuate so-called greedy universities (Currie et al., 2000).

Jacobs and Winslow (2004) identify a number of additional factors that contribute to the increased amount of time devoted to work. The increased cost of higher education places on professors and academics to devote more of their time to increasing the quantity and quality of their classes. Simultaneously, the increased numbers of classes have been accompanied by increasing expectations regarding research productivity, which has been exacerbated by the paradoxical effect that technological changes that faculties are introducing have increased time demands and the number of faculty positions rather reducing them. Finally, the increased in part-time employment in academia has transformed full-time faculty positions into low-paying occupations and decreased the number of full-time positions, thus making entering the ranks of full-time faculty substantially more competitive (Jacobs & Winslow, 2004).

Female academics face challenging roles because they are expected to become experts at integrating their double role demands within the university workplace (in gendered universities) while receiving less organisational support and remaining being bound to their strong traditional roles. These changes may cause married female academics in particular to struggle to balance work and family demands and make them susceptible to WFC (Keim & Erickson, 1998; O'Laughlin & Bischoff, 2005). The previously noted studies raise questions regarding determinant factors that influence WFC. The following paragraphs present examples of these determinant factors.

3.3. Determinant factors of work-family conflict

In Western cultures, research on antecedent and determinant factors in WFC has increased in recent decades, and based on a meta-analytical review, previously researched antecedents can be classified into three categories: demographic factors, work environments, and family environments (Byron, 2005; Michel et al., 2011). These categories are outlined below.

3.3.1. Demographic factors

Stress theory, which is primarily used to analyse the phenomenon of WFC, emphasises that work and family stress do not occur in a vacuum but instead are strongly influenced by specific social realities—including political, economic, and cultural realities (Chang & Lu, 2007); therefore, WFC may be a predominantly subjective rather than objective assessment. Therefore, an understanding of the WFC experience can only occur in the context of social and cultural backgrounds, including individuals' backgrounds and demographic differences.

The WFC literature is inconsistent in its classifications of demographic factors. Several prior studies on the antecedents of WFC have classified the respondent's background characteristics (e.g., number of children living at home, whether the spouse is working) as demographic factors (e.g., Spector et al., 2007), but other studies and meta-analytical reviews on antecedents have included such characteristics as family factors (e.g., Michel et al., 2011; Voydanoff, 1988). Demographics primarily relate to marital status, gender/sex, parental status, and coping style and skills (Byron, 2005; Michel et al., 2011). This thesis focuses on the demographic factors of education and age, as discussed below.

Several studies, based in industrial country contexts, have argued that people who are well educated and hold professional jobs experience relatively high levels of WFC because they face work pressures to engage in more activities that blur their work-family roles (Schieman & Glavin, 2011). People with higher levels of education are associated with occupational characteristics such as higher job positions, greater abilities, and more job responsibilities (Schieman & Glavin, 2011).

Companies also often offer opportunities and promotions in remote branches to employees who are more committed, with the consequence of moving away from family responsibilities (Sanik, 1993). These studies report evidence of individuals with higher levels of education reporting higher levels of WFC than those with lower levels of education. In contrast, however, Sandhu and Mehta (2006), in a study based on the Indian experience, argue that higher education encourages women to seize opportunities to earn more so they can afford to pay for services or goods that compensate for lower family role involvement, which can lead to lower levels of WFC.

Age is considered to affect WFC perception among female professionals, which in turn affects health and well-being. Taking a life-course approach toward women's roles and well-being, Noor (2006) finds that woman's roles in work, marriage, and parenting change over time and subsequently affect their health and well-being. Using 399 female employees (91% married, with ages ranging from 21-57 years), she finds that women's social role has a direct effect on WFC for middle (age 30-39 years) and older (over 40) groups but that such conflict does not significantly predict women's health and well-being. However, such an effect is not found for younger (age 20-29) women. This finding suggests that younger women are still single or recently married, and therefore, they experience the lowest levels of WFC. Conversely, for the middle group, the number and ages of their children are considered to make parenting difficult, and therefore, women in this group report high levels of WFC. However, familiarity with such conflict causes women in this group to develop coping strategies, thus preventing WFC from affecting their health. For the older group, their parenting tasks have changed because their children are more independent and their jobs are more established, so older women have more time for themselves.

Age is also correlated with career satisfaction and WFC (Martins, Eddleston, & Veiga, 2002) when age is used to determine different career stages (Judge, Cable, Boudreau, & Bretz, 1995). Consistent with Noor (2006), Gordon and Whelan (1998, 2004) provide a career model that is particularly related to age and social role during different female life stages that have an impact on work and family demands. Young, single female employees with few family demands are often willing to sacrifice their

personal lives to achieve career advancement during the early life stage. Then, during the middle life stage of maturity (with respect to age and career), their ability or inability to balance work and family role demands is often considered to be a significant reason to reassess their careers. Finally, in the late life stage, older female employees are confronted by issues such as retirement and health (Gordon & Whelan, 2004), and career development again becomes a minor concern (Dua, 1994), causing them to give a higher priority to family rather than work roles (Gordon & Whelan, 1998).

3.3.2. Work and family-domain-related factors

Byron (2005) and Michel et al. (2011) conduct a meta-analytical review of WFC antecedents, but Michel et al. (2011) provide more detail by classifying work and family-related factors into three groups: work and family *stressors*, *characteristics*, and *support*. The stressors and characteristics of work and family are presented in the following paragraphs, whereas work and family support are presented in Section 3.4 of this chapter.

3.3.2.1. Work and family role stressors

Studies based on stress theory usually differentiate between the terms stressors and strain. Fenlanson and Beehr (1994) adopt simple definitions: work and family stressors are defined as the work- and family-related causes of or input into WFC, and strains are defined as the individual outcomes or results of stress. Specific WFC can be placed within the construct as both a stressor and a strain.

Given that WFC research has primarily adopted stress theory and role theory, the relevant literature generally identifies pressures from work and family as *stressors* and *demands* (see Choi, 2008; Dust & Greenhaus, 2013; Fu & Shaffer, 2001; Frone, Russell, & Cooper, 1992; Luk & Shaffer, 2005; Netemeyer et al., 1996; Voydanoff, 2005). Both terms have a similar meaning; stressor is the more relevant term used in stress theory, whereas demand is the more relevant term in role theory. Specifically, within the stress theory framework, work pressures are called work stressors and

traditionally provide the primary sources of work stress: role conflict, role ambiguity, and role overload (Greenhaus & Beutell, 1985; Kahn et al., 1964). According to role theory, however, pressures are primarily associated with expectation demands that are interchangeable with other terms such as “responsibilities, requirements, expectations, duties, and commitments associated with a given a role” (Netemeyer et al., 1996 p.401).

Role ambiguity refers to “the lack of necessary information about duties, objectivities, and responsibilities needed for a particular role or the lack of role clarity” (Michel et al., 2011 p.694). The impact of role ambiguity at work could transfer and contribute to WFC. For instance, role ambiguity at work combined with role conflict and job insecurity is found to reduce and distract from one’s concentration at work and to increase depression, which can weaken a marriage (Barling & Macewen, 1992). Other researchers identify several common WFC associated with role stressors (e.g., role ambiguity, role conflict, and role overload) as the antecedents of WFC.

Role overload refers to “the perception of having too many role tasks and not enough time to do them” (Michel et al., 2011 p.694). Role overload can be seen in terms of qualitative work overload (tasks that are complicated and difficult to complete) or quantitative work overload (there are too many tasks to complete) (Elloy & Smith, 2004). Additional tasks, such as placement in a managerial position that requires responsibility for subordinates’ work, could be another work stressor for female academics because such a position requires additional time and effort, which is usually achieved by spending more time at the workplace or bringing official work home. The definition of role overload provided above is associated with the time requirement to perform a specific role. Other work stressors are work time demands, which refer to the length of time required for work obligations. In such stressful situations, work time demands are also associated with time pressures such as rushed jobs and deadlines (Yang et al., 2000).

Adopting a similar definition, family time demands are associated with the length of time required to perform domestic duties and family activities. Similarly, family stressors include family overload, family time demands, and parental demands

(Michel et al., 2011). In this study, family overload refers to the perception of having too many role tasks in the family and insufficient time to do them. Childcare and household maintenance are identified as major causes of family demands (Lu et al., 2006) that potentially influence levels of conflict, well-being, and life satisfaction. In addition, objective indicators that determine the number of hours spent on childcare and domestic work, such as those included in prior studies, might contribute to increased levels of conflict, including the number of children at home (Greenhaus & Beutell, 1985; Lu et al., 2006; Noor, 1999; Voydanoff, 1988), the children's ages (Greenhaus & Beutell, 1985; Noor, 1999; Voydanoff, 1988), the age of the youngest children (Lu et al., 2006), and the number of children under 12 years of age (Aryee & Srinivas, 2005). Furthermore, particularly in Asia, family overload can be increased by demands for mothers to privately teach their children at home because competition is so prevalent in the school system (Lo, 2003). In anticipation of such family stressors, childcare services provide a solution for working parents with pre-school age children. However, such childcare services are difficult to find in developing countries; even in developed Western countries as high-quality childcare at a low cost is a significant issue (Elliott, 2003). While hardly discussed in the literature, other family stressors such as elder care also have the potential to increase family overload (Elliott, 2003).

According to Michel et al. (2011), work role stressors include work overload, work ambiguity, and work time demands, whereas family stressors include: family overload, family time demands, parental demands, and responsibility for elders. Parental demand is measured by the number and age of children. Several studies support the notion that work-domain stressors are prominent factors influencing $W \rightarrow FC$, whereas family-domain stressors are prominent factors influencing $F \rightarrow WC$ (Frone et al., 1992a; Fu & Shaffer, 2001; Kinnunen & Mauno, 1998). For instance, work role overload, role ambiguity, and the number of hours spent on paid work are prominent factors influencing $W \rightarrow FC$, whereas the number of hours spent on household tasks is a prominent factor influencing $F \rightarrow WC$ (Fu & Shaffer, 2001).

3.3.2.2. Work and family characteristics

Generally, work and family characteristics refer to properties related to work and family that have a significant impact on work and family performance (Michel et al., 2011). Work autonomy and work-schedule flexibility are classified as work characteristics because they can function as work resources that enhance workers' ability to better manage work and family duties (Behson, 2005; Lapierre & Allen, 2012; Michel et al., 2011). Higher levels of work autonomy offer employees more freedom to do their jobs in terms of how to work, what type of methods to use, and when to work. With this freedom, employees are able to use their discretion and responsibility to decrease their WFC (Lapierre & Allen, 2012). In the context of the COR and JD-R theories, as discussed in this chapter, work autonomy and work-schedule flexibility are categorised as resources to increase work performance and reduce WFC. Prior research finds that job autonomy (Aryee, 1992; Behson, 2005) and work flexibility (Hill, Erickson, Holmes, & Ferris, 2010) are often suggested to ameliorate WFC.

On the family domain side, Voydanoff (1988) suggests that family characteristics are considered to be associated with WFC. She argues that family structure characteristics and responsibilities, including a lack of physical availability for work, demands from family activities, and energy depletion, are associated with WFC. A spouse's or husband's employment and family roles related to family income and family climate are primarily used to indicate family characteristics (Michel et al., 2011). The husband's employment status is associated with spending time on career involvement, which suggests that husbands who are highly career-involved devote less time to family (Greenhaus & Beutell, 1985) and particularly to doing their share of household and childcare work (Voydanoff, 1988). Thus, the next section examines the role of social support from the husband and other family members and organisational support.

3.4. Theoretical concepts of social support

3.4.1. The concept of social support

In general, social support is associated with human capabilities related to assisting, protecting, and reducing particular pressures and stress events along with increasing personal development, individual health, and well-being (House, 1981; Md-Sidin & Sambavisan, 2010; Pierce, Sarason, Sarason, Joseph, & Henderson, 1996). Thus, in a broader context, social support plays an important role in every human life transition, particularly those that produce crisis events (e.g., pregnancy, giving birth, hospitalisation for mental illness, recovery from illness, life stress, employment termination, aging, retirement, and bereavement), as described in Cobb's (1976) classic study.

Social support, originally studied in the fields of health and psychology, has been adopted by business and management research to examine issues related to employees' deteriorating health, stress, well-being, and career advancement. Indeed, human resource management seeks to maintain employees' physical and emotional health, including taking preventive action to reduce WFC. In business and management research, social support can be applied to career mentoring (e.g., Lirio et al., 2007; Nabi, 2001) and to enhancing work commitment, job satisfaction (e.g., Marcinkus, Whelan-Berry, & Gordon, 2007), and employees' well-being (e.g., Ahmad, 2007; Cinamon, 2009).

Social support has been studied in various disciplines, and consequently, various concepts and definitions have arisen that are primarily based on perceptions related to the researchers' backgrounds (Hupcey, 1998), which has made it theoretically and operationally difficult to find a consensus among researchers (Adam, King, & King, 1996; Hupcey, 1998; Parry, 1986; Ray & Miller, 1994). Many researchers argue that it is difficult to formulate a single definition of social support because it is a multi-dimensional construct (Hupcey, 1998; Vaux, 1988). Accordingly, the concept has various definitions, and researchers have conducted meta-analytical reviews to clarify it (Hupcey, 1998; Viswesvaran, Sanchez, & Fisher, 1999).

However researchers agree the definition of social support should cover at least five of its major characteristics (House, 1981; Hupcey, 1998) including: type of social support (e.i. tangible support or instrumental support, intangible support or emotional support and informational support), recipients' perceptions of support, providers' intention and behaviour, reciprocal mechanism, and social networks.

3.4.2. Work-family conflict and social support

In the context of WFC, social support has been widely associated with the positive effects of reducing WFC (Adam et al., 1996; Lingard & Francis, 2006; Ray & Miller, 1994). Unfortunately, some previous studies have not provided a clear theoretical basis to describe the relationship between WFC and social support. That relationship is presented in the following paragraphs.

The rational assumption of the role of social support in WFC can be explained by scarcity theory. External resources such as social support are beneficial to anticipating WFC when individuals' resources are assumed to be fixed. In this context, the COR theory presents social support in crisis events (e.g., work-family conflict) as making people feel more secure about retaining and obtaining their resources (Hobfoll, Freedy, Lane, & Geller, 1990; Hobfoll & Shirom, 2000). Social support offers greater opportunities to protect resources from threat and loss while juggling work and family demands. Likewise, demand-control-support (DCS) theory, an extension of Karasek's job-demand-control theory, is used by Lingard and Francis (2006) to explain the impact of social support on employee burnout and WFC. Job-demand control emphasises only the function of personal control in determining how individuals respond to the complexities of their job demands. This model posits that a combination of heavy job demands and low levels of control results in high strain, whereas a job with low demands and high levels of control results in low strain (Karasek, 1979). The DCS theory, however, argues that internal control *per se* is inappropriate to respond to heavy job demands; instead, social support from external sources is needed to reduce the harmful effects of stress, such as WFC (Lingard & Francis, 2006). The DCS theory argues that with a fair amount of support, strain such as WFC will likely not occur to a significant extent.

Social support also relates to social networks. Work-family studies find that social networks play a positive role in balancing work-family demands by reducing WFC (Lu et al., 2010; Marcinkus et al., 2007; Ray & Miller, 1994). Previous studies primarily focus on social support but only include support from work and overlook support from family. Thus, in accordance with the issue of WFC, discussions of social support must also consider social networks from both domains. To anticipate WFC, it is important to consider the entire social support network from both work and family perspectives (Ezzeden & Ritchey, 2010; Marcinkus et al., 2007). The use of one's entire social network indicates accessibility of support for the seeker through social ties and relationships with either personal or larger-group communities (Hupcey, 1998). House (1981) suggests that wide-ranging social networks can arise from work-related (supervisor, peer/co-worker, subordinate, or organisation) and non-work-related (spouse/partner, other relatives, neighbour, friend, or professional service provider) support.

3.4.2.1. Workplace support

Blau's (1964) social exchange theory and Gouldner's (1960) norm of reciprocity are primarily used to explain social support in the organisational context because the theory emphasises transactional behaviours between employees and their organisations. Such behaviours encompass an exchange of mutually rewarding activities; when employees do a favour for the benefit of the organisation (e.g., high productivity, work performance, work commitment), there is a resulting expectation that, in the future, the employees will receive a similar favour in return from the organisation (Wayne et al., 1997). The employees' expectations become a significant motivational basis for expecting organisational support and attention when they face family difficulties.

An employee's trust, organisational commitment, and other congruent values are examples of constructive attitudes expected by organisations as a result of the social exchange between supportive organisations and their employees (Eisenberger & Huntington, 1986; Rhoades & Eisenberger, 2002). In addition, organisational support, whether formal or informal, functions as an organisational instrument to attract, retain, and promote employees' attitudes and morale (Anderson, Coffey, &

Byerly, 2002; Glass & Finley, 2002). Specifically, formal organisational support mechanisms such as family-friendly work policies that are relevant to preventing WFC include parental leave, flexible work arrangements, and childcare support (Glass & Finley, 2002), whereas informal support is most likely provided by supervisors/managers and peers (Behson, 2005).

Informal support includes perceived organisational support (POS) and supervisor support. POS and supervisor support are informal types of organisational support that can be argued to provide employees experiencing work and family demands with more effective help than formal support (Allen, 2001; Behson, 2005). Employees need to believe that their organisations support and enable them to address WFC after they have devoted their efforts to work. Perceptions of a supportive workplace can be created from informal measures such as POS and supervisor support.

POS as a form of organisational support reflects the extent to which employees believe that their organisation cares about their well-being and expends resources to support them (Cropanzano, Howes, Grandey, & Toth, 1997; Eisenberger & Huntington, 1986; Rhoades & Eisenberger, 2002). The POS concept was first developed by Eisenberger et al. (1986 p.501), who argue that progress in organisational commitment requires organisational support because “[the] employee develops global beliefs concerning the extent to which the organization values their contributions and cares about their well-being.” Global beliefs and perceptions include assessments of the extent of support provided by the employer and its effect on employees’ attitudes and behaviours at work (Cropanzano et al., 1997; Rhoades & Eisenberger, 2002).

Prior studies highlight the importance of supervisor support relative to WFC (e.g., Frye & Breugh, 2004; O'Driscoll & Beehr, 1994; O'Driscoll et al., 2003). Those studies identify various supportive supervisor behaviours (e.g., emotional support, instrumental support, role modelling, and creative work-family actions) that can reduce employees’ experiences with WFC (Hammer, Kossek, Yragui, Bodner, & Hanson, 2009). Allen (2001 p. 417) defines a family-supportive supervisor as one who “is sympathetic to the employee’s desires to seek balance between work and

family and who engages in efforts to help the employee accommodate his or her work and family responsibilities.” As a form of informal support, supervisor support does not always represent an organisation’s formal work-family policy, but supervisor support encourages subordinates to use formal work-family policies (Allen, 2001; Behson, 2005). Thus, one explanation for the inconsistent findings of a negative relationship between the availability of family-friendly practices and WFC may be due to the importance of a working environment that supports the use of such practices, which generally comes from supervisors.

3.4.2.2. Family support

Unlike workplace support, in the context of the study of work and families, family support has received less scholarly attention (Adam et al., 1996). More recently, some researchers have turned their attention to family support (e.g., Matsui et al., 1995; Lo, 2003; Lo et al., 2003; Parasuraman et al., 1992), but the majority of these studies only address specific sources of support, such as support from a spouse or husband. Matsui et al. (1995) emphasise that a husband’s support has a significant effect on reducing parental demands and family-work conflict among married working women in Japan. Lo (2003) and Lo et al. (2003) highlight the importance of the husband’s support and domestic help in managing home and family responsibilities among female married professionals with children in Hong Kong. Parasuraman et al. (1992) find that spousal support is associated with increased family satisfaction among dual-career couples in the U.S. Of particular relevance to this study, Parasuraman et al. (1992) emphasise that for women, a husband’s support plays a more important role in family satisfaction than a wife’s support does for men. These studies suggest that social support from a family member in the context of WFC concentration on spousal support.

Despite the fact that social support from other family members is expected to provide beneficial help and information, few studies examine social support from a wider social network, such as extended family members, friends, and neighbours (e.g., Marcinkus et al. 2007). This lack of attention is most likely because the impact of such support, for example, support from family and friends as highlighted by

Adam et al. (1996), is probably unrelated to work-related outcomes but is more associated with general well-being. This thesis attempts to integrate social support from extended family members, including support from husbands, extended family members (e.g., parents/parents in-laws, siblings), neighbours/friends, and domestic helpers.

3.4.3. Role of social support: The direct-indirect relationship

Previous studies note that social support has several roles in the process of how work and family stressors affect WFC, such as independent direct effects, mediators, and moderators (Carlson & Perrewe, 1999; Viswesvaran et al., 1999). Adopting social support roles in the relationship between stress and strain provides three different ways to reduce WFC (Figure 3.2). First, as an independent variable, social support has a direct effect on WFC that may provide a stress anticipation function in reducing WFC pressures (see arrow 1). As an independent variable, social support is assumed to be unrelated to other role stressors and has a direct, negative association with WFC (Carlson & Perrewe, 1999).

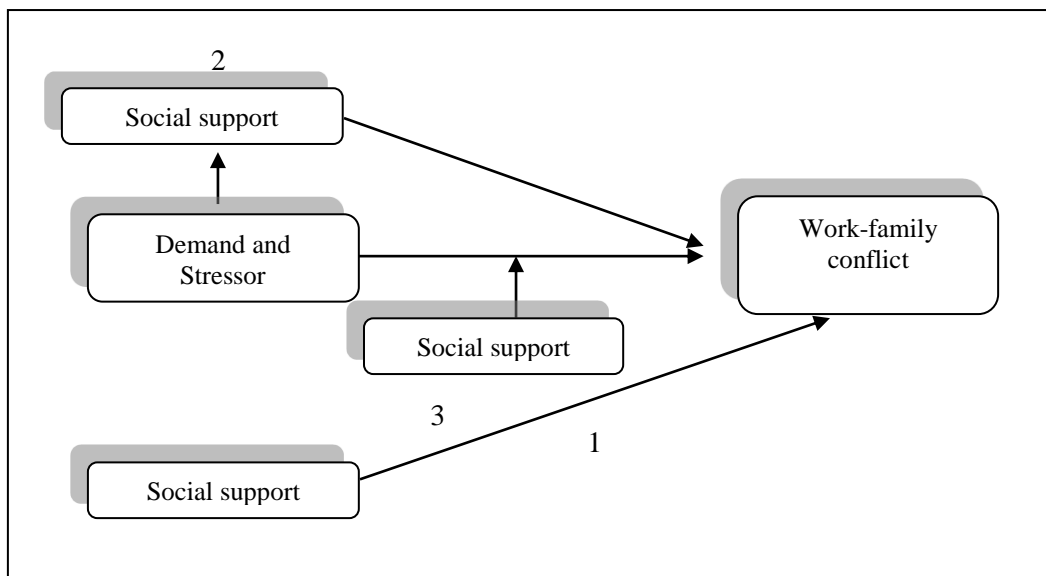


Figure 3.2: Functions of social support in the WFC process.

Arrow explanation: 1 = stress prevention function; 2 = mediation function; 3 = buffering function or moderator.

Sources: Modified from Greenhaus and Parasuraman (1994 p.217) and Carlson and Perrewe (1999).

Second, as a mediator variable, social support can change the impact of stressors on WFC (Carlson & Perrewé, 1999). The presence of social support on the path between stressors and WFC exerts a significant influence on WFC (see arrow 2). Third, as a moderator variable, social support has a buffering effect that employs and improves the recipient's cognitive and behavioural coping abilities and allows the recipient to manage stressful situations more effectively (Greenhaus & Parasuraman, 1994). The buffering effect of social support might result from the relationship between stressors: WFC is weaker for those who receive more support and stronger for those who receive less support (see arrow 3) (Viswesvaran et al., 1999). In some cases, however, the buffering effect can be found in the opposite direction. For example, Fu and Shaffer (2001) indicate that domestic support provides a reverse buffering effect by burdening the respondents, especially those who have low parental demands (i.e., do not have children or have older children), because they are responsible for the daily needs of the domestic helper.

3.5. Cultural influences

In general, culture reflects an individual's perception about his or her self-concept, environment, and social interactions that are constrained by specific patterns in the identity of a specific community (Markus & Kitayama, 1991). An extensive study of WFC conducted in a Western culture (see Byron, 2005) shows that the relevant literature renders work and family spheres culturally dependent (Powell, Francesco, & Ling, 2009). Western countries share a number of important characteristics, including macro environments and cultural values of individualism (Spector et al., 2004). Perceptions of work and family environments are deeply embedded in developed Western countries and might differ from other regions; thus, prior research findings may not directly apply to other regions, particularly non-Western developing countries, without considering their specific cultural contexts (Aryee et al., 1999).

The cultural dependence of work and family can best be explained using Bronfenbrenner's (1989) ecological systems theory. Joblin et al., (2003) use this theory to explain different macro environments across countries (e.g., China, Hong

Kong, Mexico, Singapore, and the U.S.) and to understand the perceptions of WFC in those countries. The ecological systems theory (Figure 3.3) suggests that work and family (separately) are the smallest part of the system and are referred to as the micro-system. Every micro-system (e.g., work and family) has a specific pattern to determine roles, activities, and personal relationships. Meso-systems are wider systems that enable micro-system members (e.g., employees and family members) to interact, engage in interrelationships, and influence each other. The spillover effect of work and family relationships noted previously occurs in meso-systems. Finally, macro-systems (e.g., economic, political, technological, social, and cultural systems) cover the cultures and sub-cultures of micro- and meso-systems (Voydanoff, 2004, 2005a, 2008). Interactions in micro-, meso-, and macro-systems are considered to impact employees' daily lives, including their methods of responding to, behaving in, and adapting to work situations and family life, such as their responses to WFC.

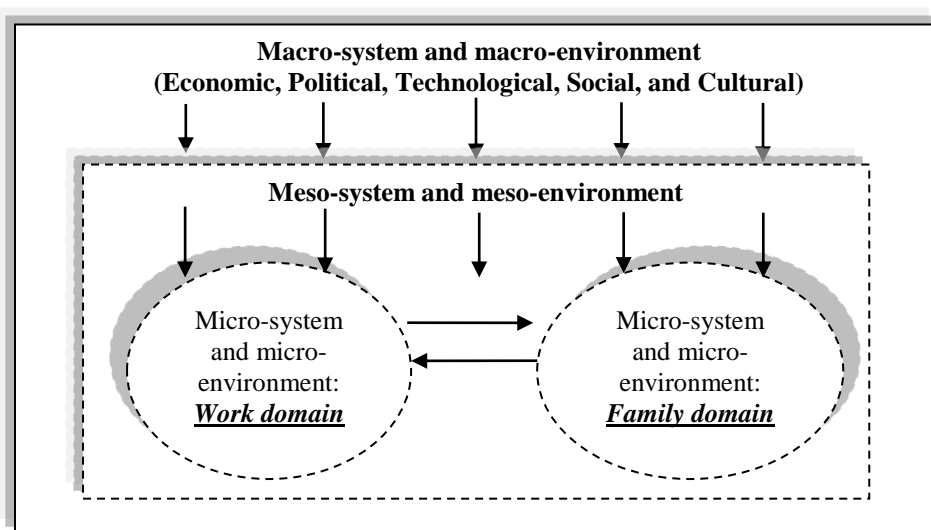


Figure 3.3: Cultural influences on the work-family experience.

Source: Developed in this thesis (Bronfenbrenner, 1989; Joblin et al., 2003; Voydanoff, 2004, 2005a, 2008).

Similarly, with respect to ecological theory, Clark (2000) proposes the work/family border theory to capture cultural influences in the spheres of work and family. The work/family border theory assumes that work and family are flexible and permeable domains that help people become border crossers. Different aspects of work and

family domains are transferable, and they influence and spill over onto each other. Unlike the ecological theory, which includes macro-systems, the work/family border theory only focuses on interactions between micro-systems.

It is clear that work and family are culturally dependent, and therefore, the WFC experience in non-Western developing countries cannot be assumed to be the same as in Western developed countries. Investigations of work-family issues across cultures provide information about the universal and culture-specific aspects of the WFC experience (Hassan et al., 2010). Thus, determinant factors of WFC are likely to be similar across cultures, but different cultural traditions will direct individuals' responses differently, particularly in Western versus non-Western cultures (Lewis & Ayudha, 2006). While this thesis does not intend to compare cultures, it is important to understand the different universal and culture-specific aspects of work and family in non-Western collectivist countries such as Indonesia.

3.5.1. Dimensions of individualistic versus collectivist cultures

Hofstede (2007 p. 413) defines culture as “the collective programming of the mind that distinguishes the members of one group or category of people from another.” This collective programming of the mind refers to the accumulation of norms, assumptions, values, and belief systems of particular groups or communities. These factors significantly contribute to influencing, directing, and shaping their members' behaviours and establish a particular identity that indicates that an individual belongs to a particular group or community (Hofstede, 1981). Culture is transmitted and learned from generation to generation (House & Javidan, 2004) and, in particular, from a society shared by certain groups through the family and the workplace.

In the context of the work and family literature, culture is studied according to three classifications: as a nation, as a referent, and as a dimension (Powell et al., 2009). Among these classifications in work-family studies, cultural dimensions are primarily used to describe cultural roles. Hofstede (1984) proposes four cultural dimensions (see Table 3.2). Previous cross-cultural studies of WFC predominantly use individualistic versus collectivist dimensions to distinguish the cultural values of

individualistic Western countries from those of collectivist non-Western countries (e.g., Lu et al., 2010; Lu et al., 2006; Yang et al., 2000).

Individualism versus collectivism emphasises the nature of the relationships between people, the perspectives of self, and the impact of these perspectives on individual behaviour (Triandis, 1995). In essence, the perspective on unit analysis is different in individualistic versus collectivist cultures. Individualistic cultures tend to view individuals as the basic unit of analysis, whereas collectivist cultures tend to view groups as the basic unit of analysis (Triandis, McCusker, & Hui, 1990). These very different perspectives on cultural values also reflect how the two different cultures view work and family.

Table 3.2: Hofstede's cultural dimensions

Cultural Dimension	Definition
Individualistic versus collectivist	Emphasises the nature of relationships among people, that is, whether people are linked closely with others as part of one or more groups (collectivist) or whether connections are looser among all individuals, who believe themselves to be relatively independent (individualistic).
Power distance	The extent to which less-powerful persons in society accept inequality in power and consider it to be normal.
Uncertainty avoidance	The extent to which people within a culture are made nervous by situations that they consider to be unstructured, unclear, or unpredictable, and the extent to which they try to avoid such situations by adopting strict codes of behaviour and a belief in absolute truths.
Masculinity-femininity	The extent to which social roles are distributed between masculinity (where men and women have very different social roles) and femininity (where sex roles are relatively overlapping and neither men nor women need to be ambitious or competitive).

Source: (Hofstede, 1984; Powell et al., 2009; Triandis, 1995).

An individualistic culture describes a self-orientation that places more emphasis on autonomy. Individuals are expected to be autonomous and independent and do not expect protection from other groups. Individuals are assumed to take responsibility only for their own actions and are reluctant to share others' problems (Triandis, 1989). Consequently, such societies are described as valuing competition more than cooperation because individual and personal values (e.g., independence, expression,

and time) are more highly valued (Hofstede, 1984; Triandis et al., 1990). Individual likes and dislikes and cost-benefit analyses provide rules that determine social behaviour; in such cultures, attitude is considered to be the most important factor (Triandis et al., 1990).

In contrast, collectivist cultures devote much attention to certain in-groups; people are strongly connected and describe living in situations of high group cohesiveness and being interdependent with one another (Hofstede, 1984). The self is defined as a part of group membership, and that membership is essential to determining status and identity. Maintaining relationships is the most important value, and members place more emphasis on cooperation and group harmony than on interpersonal competition within the group (Triandis et al., 1990). In such cultures, hierarchy and harmony are critical group attributes. In collectivist cultures, social behaviour is generally regulated by in-group norms, and consequently, norms are considered to be important (Hofstede, 1984; Triandis et al., 1990).

3.5.2. Work, family, and culture

The different values in individualistic cultures, which are represented by Western societies, versus collectivist cultures, which are represented by non-Western societies, have implications for the meaning of work and family and the relationship between the two. The differences among countries reflect not only the cultural dimension but also objective evidence about perspectives on work and family. For example, most of the existing literature refers to the nuclear family as the basic model in WFC studies; notably, it is the family model in individualistic Western cultures such as that of the U.S. (Rothausen, 1999). In non-Western collectivist cultures, however, family is considered to be a more important in-group than in individualistic cultures (Triandis, 1995) and is understood as consisting of the extended family rather than the nuclear family (Lu et al., 2010). Thus, in this context, different concepts of family are required. This study, conducted in Java Indonesia, took place in an Asian region where the concept of family refers to the extended family, including parents, in-laws, siblings, and other relatives.

The number of work-family studies conducted in non-Western collectivist cultures, particularly in Asian regions, has increased; however, most of these studies have used Chinese samples, which are strongly influenced by the traditional philosophy of Confucianism (Luk & Shaffer, 2005). In studies conducted in countries such as Hong Kong, Taiwan, China, and Singapore, Confucianism has influenced the Chinese perspective on work and family. According to Rozman (1991), in East Asia, traditional Confucian values still have a strong influence on culture and lifestyle. These values, such as a group orientation, conflict avoidance, an interest in harmony, acceptance of authority, consciousness of seniority, and dutifulness, are strongly imposed on East Asian societies. For example, Confucian values are clearly expressed by women professionals studied in Singapore and Hong Kong, who state that family is the most important in-group and that work is a constructed form of responsibility not only for family but also for identity and familial social status (Thein, Austeen, Currie, & Lewin, 2010). Confucianism directs the Chinese people's view of work as a means of ensuring family welfare rather than competing with it (Redding, 1993).

As part of the Asian region, Indonesia is dominated by Javanese culture (Sarsito, 2006; Handayani & Novianto, 2004; Irawan, 2009; Magnis-Suseno, 1997), which has some values that are similar to those of Confucianism (Redding, 1993) but also offers a unique local culture with different values. Maintenance of social harmony is the strongest characteristic in Javanese society identified by two fundamental principles: conflict avoidance and *rukun* (respect) (Sarsito, 2006). For Javanese women employees both principles are reflected in social relationships, including in their double roles relating to work-family conflict. The similar, specific culture of Indonesia enables this thesis to fill a gap in the study of collectivist cultures. An explanation of the differences between individualistic and collectivist values and their implications for work and family perspectives is presented in Table 3.3.

Table 3.3: Individualistic versus collectivist dimensions and implications for work and family perspectives

Assumption	Implication
Family meaning	In collectivistic cultures, family is considered to be a more important in-group than in individualistic cultures. In collectivist cultures, family is considered as a clan that includes extended family members, whereas in individualistic cultures, family is considered as the nuclear family.
Work meaning	In collectivistic cultures, work is considered to be a way to support and show dedication to family welfare, whereas in individualistic cultures, work is viewed as a means of improving oneself. Thus, in collectivistic cultures, work success is assumed to be a collective success by the family, whereas in individualistic cultures, work success is assumed to be an individual achievement.
Relationship between work and family	In collectivistic cultures, the work and family domains are assumed to be relatively integrated, interdependent, and overlapping. In contrast, in individualistic cultures, work, and family are assumed to be distinct spheres and the work and family domains are separate and independent. Consequently, in individualist cultures, the mechanisms linking work and family are associated with conflict relationships, whereas in collectivistic cultures, they are associated with facilitation relationships. The implication of the above characteristic is that in collectivistic cultures, family members are more likely to accept work activities interrupting the family sphere.
Work-family conflict	This difference suggests that in collectivistic cultures, the family sphere is more permeable than the work sphere, which consequently might result in $W \rightarrow FC$ being more prevalent than $F \rightarrow WC$. In collectivistic cultures, work is dedicated to family welfare, and therefore, work obligations are considered to be less of a disturbance when WFC arise. This attitude may explain why work-family tensions in collectivistic cultures are relatively low compared with those in individualistic cultures.

Source: (Hassan et al., 2010; Spector et al., 2004; Thein et al., 2010; Yang et al., 2000).

3.5.3. Social support and culture

Individualistic versus collectivist orientations also have implications for individuals' perceptions about relationships among people in their communities and social networks. Understanding social support mechanisms as a part of social interactions, a particular decision to seek and perhaps receive support is likely to be more dependent on the nature of people's relationships with their social networks (Kim et al., 2008; Taylor et al., 2004). Individualistic versus collectivist values are likely to affect behaviours and how individuals respond to work and family issues, for

example, how and when people search, obtain, and use support in WFC situations (Pines & Zaidman, 2003).

Cultural differences in seeking and receiving social support in times of stress have been studied using comparisons of ethnic samples (e.g., Asians, Asian Americans, and European Americans), and these studies show cultural differences in individuals' willingness to seek, receive, and use social support (e.g., Chen et al., 2012; Taylor et al., 2004). In a series of studies conducted by Taylor et al. (2004), the authors find that cultural values likely influence people's methods of interaction when using social support to help them cope with stressful conditions. In general, the results of the study suggest that people from collectivist cultures respond less to stressful events by searching for support directly from social networks, are less reliant on social support, and are less likely to use either instrumental or emotional support compared with people from individualistic cultures.

In line with these findings, in a comparison of Asians and Asian Americans, Kim et al. (2008) argue that people from collectivist cultures are less likely to use social support as a coping behaviour because collectivist cultures might influence such behaviour, as cited by Taylor et al. (2004 p. 358):

(a) the desire to maintain group harmony—harmony would be undermined by imposing one's personal problems on others; (b) a belief that telling others of one's problems would make the problems worse, because others will become overly concerned about them; (c) concern that sharing problems would result in criticism and poor evaluations by others; (d) the desire to save face and avoid feeling embarrassed; and (e) the cultural belief that each person has an obligation to others to discharge his or her own responsibilities and/or correct his or her mistakes rather than placing that burden on others.

In the context of WFC, despite the availability of social support to reduce the potential harm from stress such as WFC, specific cultural contexts should be considered. Therefore, the availability of social support in terms of "*what*" and "*who*" provide social support *per se*, as suggested by Kim et al. (2008), might be inappropriate in a social support study. Instead, there may be cultural differences in "*how*" and "*why*" people search for and receive support from their social networks.

Prior studies have noted differences in social support behaviour between individualistic cultures, represented by Western societies, and collectivist cultures, represented by non-Western societies. Some different aspects of this issue are presented in Table 3.4.

Table 3.4: Individualistic versus collectivist dimensions and implications for social support and networking

Assumption	Implication
Search for and receive social support	In collectivist cultures, maintaining harmony makes people more reluctant to bring personal problems to the attention of others or to enlist their help compared with individualistic cultures. In individualistic cultures, people are encouraged to promote and maintain their distinctiveness and independence.
Supervisor support	In collectivist cultures, paternalistic roles are prevalent, and therefore, a supervisor is an important figure who provides not only professional but also personal support. In contrast, in individualistic cultures, the relationship with one's supervisor can be described more as a cost-benefit relationship.
Family support	In collectivist cultures, non-institutional support from extended family members is provided more often than in individualistic cultures.

Sources: (Hassan et al., 2010; Lu et al., 2010; Taylor et al., 2004).

3.6. Non-Western work-family studies

Recently, there has been increased interest among work-family scholars in studying collectivist, non-Western cultures. The majority of these studies have taken place in the Asian region. In the Asian region, as mentioned previously, the collectivist culture is predominantly influenced by Confucian values. Strong Confucian values have resulted in unique findings in various countries: for example, Singapore has a unique combination of modern life, a high level of work competition, traditional gender roles, and multiple religions, including Confucianism, Hinduism, Islam, and traditional Christianity (e.g., Aryee, 1992), whereas Hong Kong is characterised by authoritarian management in corporate culture, weak labour legislation, and traditional, embedded women's roles that are slowly changing (e.g., Lo, 2003). However, these cultures differ from other non-Chinese collectivist cultures: Malaysia retains predominantly Islamic values (e.g., Hassan et al., 2010; Noor, 1999), while

India is a developing collectivist country where most family relations are characterised by familial coexistence and traditional gender-role expectations (e.g., Aryee & Srinivas, 2005; Sandhu & Mehta, 2006). Considering countries outside of Eastern Asia, gender egalitarianism is rare in Turkey (e.g., Aycaan & Eskin, 2005), and Iran identifies with modern organisations but retains strongly traditional gender roles (e.g., Karimi, 2008).

These studies suggest that WFC is a universal phenomenon (Poelmans, O'Driscoll, & Beham, 2005). International studies demonstrate that in WFC situations with negative outcomes, social support from the workplace and the family is needed to overcome the problems of working women. The following paragraphs present previous studies of WFC and culture—both individual studies conducted in Asian countries and cross-cultural studies that compare individualistic and collectivist cultures.

WFC is perceived to be a significant issue experienced by female professionals in Hong Kong because reports of such experiences are highly intense (Lo et al., 2003). The majority of female professionals report work stress as the primary source of WFC problems, including insufficient time, the burden of multiple roles, and a lack of spousal support (Lo, 2003; Lo et al., 2003a). It has been reported that culturally, women in Hong Kong hold traditional social roles, but for financial reasons and because of the work culture, they have become more involved in the workplace and work more overtime. Similarly, in Singapore, female professionals also experience inter-role conflict—job-spouse conflict, job-parent conflict, and job-homemaker conflict—despite respondents' reports that they only experience a moderate level of conflict (Aryee, 1992). Aryee (1992) suggests that work commitment among female employees in Singapore will continue insofar as a professional role remains compatible with women's multiple traditional roles at home as wife, parent, and homemaker. This suggestion facilitates comprehension of the results of the survey by Skitmore and Ahmad (2003), who indicate that female Singaporean workers (81% of whom are married) prefer flexible working arrangements as a WFC solution. Flexible working arrangements may be considered appropriate for professional women who do not intend to pursue individual careers and have instead dedicated

themselves to family prosperity. Singaporean women reported emphasising family priorities over work even if they needed to resign from paid work for family reasons.

The findings related to the experiences of women professionals in Singapore support those from Malaysia. Ahmad (2007) finds that Malaysian female workers perceive that work demands make more of a contribution to WFC than family demands; thus, $W \rightarrow FC$ is more prevalent than $F \rightarrow WC$. This study also finds that the youngest child's age is significant and contributes to $W \rightarrow FC$ but not to $F \rightarrow WC$. Similar to Hong Kong and Singapore, where traditional women's roles are culturally embedded, Ahmad (2007) finds lower levels of $F \rightarrow WC$ than $W \rightarrow FC$ in Malaysia, which is most likely explained by women receiving more support from their husbands than from others (e.g., friends, relatives, supervisors, and co-workers). The husband's support also has an impact in reducing the tension from parental demands in WFC among married women in Japan, which in turn has an impact on reducing women's life strain (Matsui et al., 1995). Regarding the effect of WFC on women's health and well-being, an investigation of female employees in Malaysia using the Western model finds a similar impact (Noor, 2006).

Conversely, several cross-cultural studies compare the various aspects of different group cultures by comparing group samples from individualistic Western cultures and non-Western collectivist cultures. Aryee et al. (1999) test the adaptability of a Western WFC model to a non-Western Chinese community. The findings, which are consistent with the model developed by Frone et al. (1992a), show that overall distress and satisfaction from both the workplace and the family have a significant impact on employees' general well-being. Interestingly, Aryee et al. (1999) find that Chinese employees perceive that life satisfaction is primarily influenced by $W \rightarrow FC$, whereas U.S. employees perceive that life satisfaction is primarily influenced by $F \rightarrow WC$. A predicted difference is that Chinese employees, who are influenced by Confucian values, believe that family is the most important part of Chinese life, and conflict from work to family has a more significant influence on life satisfaction than conflict from family to work.

A cross-cultural study by Yang et al. (2000) also finds that Confucian values are likely to cause different results for Chinese and U.S. employees regarding the impact

of work/family demands in contributing to WFC. Family demands have a greater impact on WFC in the U.S. samples than in the Chinese samples, whereas work demands have a greater impact on WFC in the Chinese samples than in the U.S. samples. The researchers argue that, as a collectivist culture, the Chinese view sacrificing family time for work as a form of self-sacrifice for their family; conversely, in the U.S., sacrificing family time for work can be perceived as a failure to look after one's significant others.

Another cross-cultural study investigates the impact of work/family demands on WFC in Taiwanese and British populations (Lu et al., 2006). The researchers find that within the British sample, work demands are more strongly associated with $W \rightarrow FC$, while family demands are more strongly associated with $F \rightarrow WC$ compared with the Taiwanese samples. The authors argue that the Taiwanese samples represent the collectivist view that the relationship between work and family is interdependent; thus, work is viewed as a way to dedicate oneself to the welfare of the family. Therefore, when work and family demands are high, the Taiwanese respondents are found to be more invulnerable and perceive less of both $W \rightarrow FC$ and $F \rightarrow WC$ than the British respondents.

Hassan et al. (2010) compare the experiences of $W \rightarrow FC$ and $F \rightarrow WC$ among 506 Malaysian study participants and 14 studies of WFC from the databases of Science Direct and Business Source Complete that were conducted in Western countries (nine studies conducted in the U.S., three studies conducted in Australia and New Zealand, and one study each conducted in Canada and Finland). The authors find that $W \rightarrow FC$ is higher than $F \rightarrow WC$ across all countries; however, the Malaysian sample perceived lower levels of $W \rightarrow FC$ and higher levels of $F \rightarrow WC$ than the Western samples did. As suggested by Aryee and Srinivas (2005), because Malaysia is characterised as a collectivist culture, Malaysians perceive that work is meaningful for family because it is a means to assure family welfare. Thus, work duties for Malaysians are not perceived as a disturbance to family life; rather, work activities are permitted to interrupt family activities. These factors may result in the Malaysians' lower reported levels of $W \rightarrow FC$ compared with Western samples. Moreover, collectivist values may also result in Malaysian employees' perception of higher levels of $F \rightarrow WC$ relative to Western samples. The authors argue that the

burden due to living with extended family members, traditional elder care, and filial piety related to religious beliefs explains the higher levels of F→WC among Malaysians.

Despite the growing interest in research on WFC in the Indonesian context, there is still a lack of studies on this topic in international publications. The following paragraphs summarise prior studies of WFC conducted in Indonesia before a critique of their coverage is developed. This critique identifies a significant research gap in the analysis of WFC in Indonesia.

Panorama & Jdaitawi (2011) conducted a study on the relationship between emotional intelligence and WFC among female university staff in Indonesia (N = 200). The purpose of this research was to examine the level of emotional intelligence that functions as an individual resource to assist people in managing WFC. The study finds that there is no significant relationship between emotional intelligence and WFC among female university staff in Indonesia. This finding is likely because WFC, which was measured using the 7-point Likert scale of Netemeyer et al. (1996) from strongly disagree to strongly agree, was perceived to be at a moderate level (Mean = 4.63) in the sample.

Purnamasari (2011) examines the effect of WFC on career satisfaction among professional accountants in Indonesia (N = 114; 51% were female). The study reveals that WFC has an impact on career satisfaction. Difficulties in dividing work and family tasks result in negative impacts on career satisfaction. Similarly, Kismono (2011) examines WFC among male and female professionals in the banking sector. Using a large sample (N = 1,122; 46% were female), the author finds that job embeddedness, which reflects the level of attachment to the job and the community, has a negative relationship with WFC and that WFC is positively related to turnover intention, so helping employees to managing WFC.

Widiastuti (2011) examines the relationship between family and job characteristics and WFC among female entrepreneurs (N = 127). The findings reveal that female entrepreneurs feel lower stress levels regarding WFC. However, the study focuses on entrepreneurs without description on size of the business, but with a large portion of

the sample graduated from secondary education (42.6%), it may be indicated these female entrepreneurs likely operate small assets in small business from home. Thus, such situations possibly cause that WFC might not relevant and support the lower level of WFC for the women in this sample study.

A study conducted by Wright (1997) explores the broad spectrum of Japanese women's thoughts and concerns about work, family, and life. Using in-depth interviews with a small sample ($N = 10$) that differed by education level (e.g., one participant had not completed primary school, and one participant was pursuing a doctoral degree) and employment status (only eight of the participants were working in various occupations), the study argues that the desire of Japanese females to work at any level is equivalent to their intention to maintain and achieve family well-Although the study is not focused on WFC and career achievement, this finding provides insight into the principles and values of Japanese women regarding work and family.

Fang, Nastiti, & Chen (2011) conducted a survey of 127 lecturers (45% were female) in 13 regions across Indonesia (e.g., Java, Sumatra, Kalimantan, Sulawesi, NTT, and Papua). Using a quantitative approach, the study finds that WFC occurs among lecturers at an average to low level. The study also finds that work and family demands are positively related to WFC among academics in Indonesia and that the working climate is a more significant trigger for WFC than family demands. Thus, the authors suggest that the government should restructure human resource regulation.

Based on this review of prior studies in Indonesia and to the best of the author's knowledge, no study to date has empirically investigated the WFC experience and the social support mechanisms used by female academics in Java Indonesia. This thesis therefore provides a meaningful contribution concerning the context of Indonesian culture and fills a gap in studies of WFC in Indonesia in the following ways.

First, most those prior studies of WFC in Indonesia are based on quantitative methods, except for the study conducted by Wright (1997), which uses the interview approach, and none use the mixed methods.

Second, prior studies have provided important conclusions that in general, WFC exists among male and female employees who have double roles as professionals in the workplace and as members of a family (Fang, Nastiti, & Chen, 2011; Widiastuti, 2013; Purnamasari, 2011; Kismono, 2011; Sumarto & Permanasari, 2013; Panorama & Jtdaitawi, 2011; and Wright, 1997). However, these studies provide few suggestions designed to assist particular women in Indonesian context to understand how Indonesian culture influences WFC and social support that can be used to alleviate WFC. This approach is important because research on WFC predominantly influenced by Western culture (e.g., Hassan, Dollard, & Winefield, 2010; Lu et al., 2010; Lu, Gilmour, Kao, & Huang, 2006; Spector et al., 2007; Spector et al., 2004; Yang, Chen, & Zau, 2000); thus, the application of prior findings to different cultures such as the Indonesian context should be reviewed adopting the specific culture (Aryee, Fields, & Luk, 1999).

Third, prior studies indicate that WFC is perceived to occur at a low to moderate level (e.g., Fang, Nastiti, & Chen, 2011; Panorama & Jdaitawi, 2011; Widiastuti, 2013; Kismono, 2011), but the main focus of those studies was not the conflict level. It is therefore interesting to follow up on those studies by exploring why this is the case and whether any cultural factors can explain for this phenomenon.

The above gaps, in the culture influence, comprehensive determinant factors and social support mechanism to manage WFC, provide further motivation to extend the knowledge in those areas, particularly on how work-family conflict and social support mechanism used by married women academics with children in different culture context within a non-Western, Muslim, and developing country with a unique traditional culture (i.e., Indonesia) by extending the work of Michel et al. (2011) and Joblin et al. (2003) such shown in Figure 3.4 below. Furthermore, a mixed method approach can be considered appropriate to fill the gaps in such phenomena of WFC to finds significant information regarding *how*, *why*, and under *what circumstances*

WFC is perceived and the related social support mechanisms used by female academics in Indonesia.

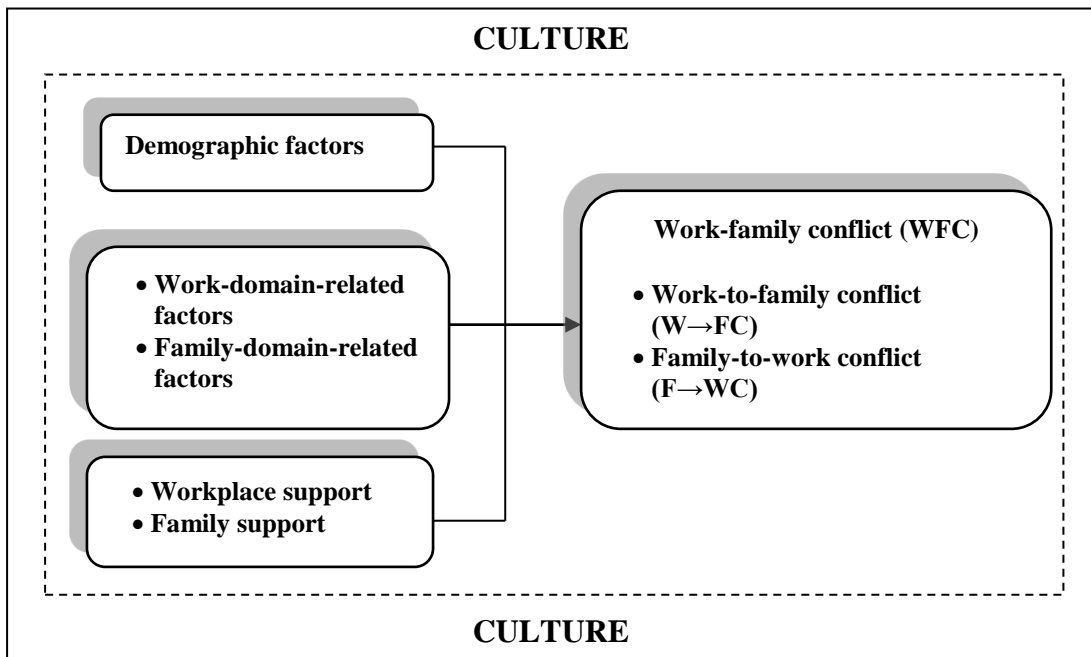


Figure 3.4: Research framework for this study

3.7. Chapter summary

The comprehensive literature review presented in this chapter describes the complexities of the conceptual and theoretical issues related to research on WFC, social support, and cultural influence. This chapter also demonstrates the limitations of the current research on WFC that minimises cultural influences. There is general consensus that the work-family literature is relatively coloured by individualistic Western culture because prior research has predominantly been conducted in Western developed countries or used native English speakers as samples. Given that work, family, and social support are culturally dependent, the general applicability of prior research findings should be considered based on different cultural contexts. Although recent studies on WFC have been conducted in collectivist non-Western developing cultures, particularly in the Asian region, most of these studies have been based on the ancient Chinese philosophy of Confucianism. In some respects, the values of Confucianism might differ from the cultural context of other non-Western countries in the Asian region, such as Indonesia. Based on this literature review, it is

important to fill the existing research gap by exploring WFC and social support mechanisms in the new context of a non-Western, Muslim, developing country with a unique traditional culture; Indonesia therefore offers new insights and a different perspective on the concept of work and family. The next chapter outlines the methodology adopted in this study.

CHAPTER 4

RESEARCH METHODOLOGY

4.1. Introduction

This chapter outlines the methodology employed in this thesis. This chapter discusses in detail both the research process and the data analysis procedures. This study employs a mixed-methods research process by integrating the advantages of the two traditional quantitative and qualitative approaches; it consists of a three-phase study, including focus group discussions (FGDs), a survey, and in-depth interviews. This chapter will begin by describing the scope of the mixed methods in Section 4.2. Section 4.3 discusses the preliminary study of Phase I, which involved FGDs. Section 4.4 discusses the strategies used in Phase II, which is the quantitative phase, and emphasises the survey measurements, translation process, pilot study, data collection procedure, and method of analysis. Section 4.5 discusses the strategies used in Phase III, which is the qualitative phase, including the interview guide, sampling and data collection, trustworthiness, and the thematic analysis procedure. This chapter ends with Section 4.6, which considers ethical issues.

4.2. A mixed-methods study

Mixed methods were chosen as the research methodology for this thesis. A mixed-methods approach has been more commonly used in recent years, particularly in the social sciences (Tashakkori & Teddlie, 1998). The decision to use mixed methods in this thesis was driven by the goal of achieving the best solutions to the research

questions by integrating the advantages of the two traditional quantitative and qualitative paradigms.

This thesis aims to explore the WFC experience and social support mechanisms that women working in academia in Java Indonesia, use to manage WFC. The mixed-methods research design allowed the researcher to use triangulation methods, which enrich the data through multiple data sources and data analyses. This section discusses which methods were used and the reasons for using them and describes the overall design of the study.

4.2.1. What are mixed methods?

There are three recognised research methods for conducting research: quantitative, qualitative and mixed methods (Johnson & Onwuegbuzie, 2004). The decision of which research method to use is determined to some extent by the research questions, but also more importantly by the research paradigm. The quantitative and qualitative approaches to research are often said to be grounded in two distinct paradigms (Creswell, 2003). The different philosophical positions between the purely quantitative approach, which typically uses a positivist approach and the purely qualitative research, which typically uses an interpretivist approach are identified as paradigm differences in terms of epistemology (how we know what we know), ontology (the nature of the reality), axiology (the place of the values in research), and methodology (the process of research) (Guba & Lincoln, 1988). These differences led to a dichotomy between positivist and interpretivist paradigms. On the other hand, the mixed method research is research in which the researcher combines both the quantitative and the qualitative research paradigms (Creswell, 2003).

In the first of its introduction, the paradigm issue of the mixed methods approach has been questioned (see Creswell, 2003; Johnson & Onwuegbuzie 2004; Reinhardt & Rallies, 1994; Smith, 1983; Tashakkori & Teddlie, 1998). After what those researchers have called as the paradigm debate (Reinhardt & Rallies, 1994) the issue of pragmatism has emerged to explain the best foundation of the philosophical

paradigm of the mixed methods approach (Johnson & Onwuegbuzie 2004; Teddlie & Tashakkori, 2009). Pragmatism in this context helps underpin how research approaches can be mixed fruitfully to find the best solution to a study's research questions (Johnson & Onwuegbuzie 2004). In this thesis the mixed methods approach will help the researcher obtain the best understanding of the phenomenon of WFC among women academics in Indonesia.

The relationship between work and family is complex and multidimensional. Research in these areas needs a multi-disciplinary and multi-level investigation that draws on a broad variety of theories (Heraty & Morley, 2008). Given the complexities within relationships, as mentioned in Chapter 3, research on work and family issues should consider a comprehensively designed research method that can address those complexities. However, previous evidence has shown that most researchers have pursued work and family studies that emphasise purely quantitative (typically using a positivist approach) or qualitative (using an interpretivist approach) methods.

Historically, research on work and family has adopted either quantitative or qualitative approaches. Quantitative methods that use a deductive approach not only aim to answer *how much* questions but also attempt to identify causal links between variables. This method provides statistical solutions by testing hypotheses that are constructed, examining the relationships between variables, focusing on generalising research findings, and allowing quantitative predictions (Johnson & Onwuegbuzie 2004). In contrast, qualitative methods provide rich information on the topic being researched by involving the participants in explaining and exploring *how* and *why* a phenomenon occurs (Clarke, 2009; Johnson & Onwuegbuzie 2004). Major characteristics of qualitative approaches are induction, exploration and theory generation. Therefore, qualitative researchers define very general concepts and search for patterns in data treatment to obtain rich descriptions of the research process.

Each approach has strengths and weaknesses. The quantitative approach is less useful in exploring in-depth phenomena, particularly against specific research

backgrounds (Johnson & Christensen, 2012). Accordingly, although quantitative results may be generalisable to the general population, these findings may not be able to capture or understand local and specific populations. Moreover, confirmation bias is potentially produced because quantitative researchers are more focused on hypothesis testing than on hypothesis generation, and consequently, there is a need for caution when applying quantitative research to specific local situations and different cultural contexts (Johnson & Christensen, 2012; Johnson & Onwuegbuzie 2004).

Conversely, the qualitative approach is less useful in generalising a phenomenon, particularly beyond a specific research population because of the small sample sizes used. As a consequence, research findings often appear to have lower credibility. Moreover, there is a high possibility that such findings are more susceptible to personal biases, which could subsequently make generalisation difficult (Johnson & Christensen, 2012; Johnson & Onwuegbuzie 2004).

Recently, however, researchers have argued that combining quantitative and qualitative approaches—a combination referred to as mixed methods—is an alternate solution to answering research questions by optimising the strengths and minimising the weaknesses of both approaches (see Creswell, 2012; Johnson & Onwuegbuzie 2004; Tashakkori & Teddlie, 1998). Mixed methods are defined by “the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study” (Johnson & Onwuegbuzie 2004 p.17). Combining the two approaches doubles the power of an advantage and provides great benefits to connect the separation between quantitative and qualitative research (Creswell, 2012; Johnson & Onwuegbuzie 2004).

The benefits of mixed methods have been adopted in several disciplinary areas, such as education (e.g., Creswell, 2012) and psychology (e.g., Clarke, 2009). However, in work and family studies, a mixed-methods design has rarely been used. A review of work-family studies in industrial/organisational behaviour from 1980 to 2002 by Eby et al. (2005) has found no studies using mixed-methods research. The majority of the 190 studies examined used quantitative research methods (89.5%) and the rest used

qualitative approaches (10.5%). This paucity of mixed-methods approaches in work and family studies may exist because of the complexity and difficulty of either designing research methods that integrate aspects of quantitative and qualitative approaches (or vice versa) or the labour-intensive and time-consuming process of combining the two approaches (Bryman, 2007; Creswell, 2012; Teddlie & Tashakkori, 2009).

Thus, instead of replacing either of these approaches, the primary goal of mixed methods is to combine superiority with a reduction in the inferiority of both approaches in a single research study. Like a continuum, mixed-methods research covers the large set points in the middle area of two contrary poles and connects the purely quantitative on one side and the purely qualitative on the other side (Johnson & Onwuegbuzie 2004). Figure 4.1 shows the continuum of mixed methods.

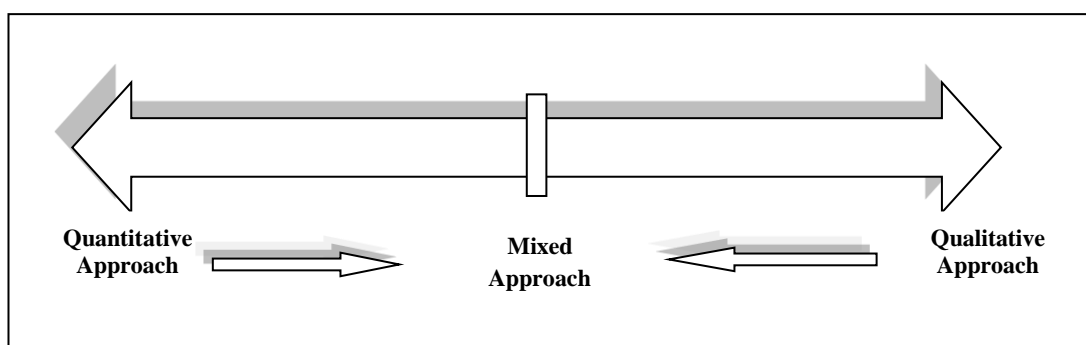


Figure 4.1: The mixed-methods continuum

Source: Developed in this study

Historically, paradigmatic issues related to mixed methods have emerged and been debated in the era following its introduction (Creswell, 2003; Johnson & Onwuegbuzie 2004; Tashakkori & Teddlie, 1998). Although these paradigmatic issues may exist, researchers have recently attempted to integrate the commonalities between the two traditional approaches to build evidence that the epistemologies and paradigms of the two approaches are compatible enough to use them both in a single study (Greene, Caracelli, & Graham, 1989; Johnson & Onwuegbuzie 2004). More specifically, Johnson and Onwuegbuzie (2004 p.16) argue that mixed methods are

more associated with the “pragmatist paradigm” and offer the best opportunity to address important research questions.

Significant growth in the social sciences, which emphasises that learning about human beings has created many opportunities for—and encourages the acceptance and development of—mixed methods. Social researchers have argued that learning about human beings and their behaviours cannot be adequately achieved using only a single research method and that the best approach is to use mixed methods (Teddlie & Tashakkori, 2009). Although the mixed-method approach was first introduced in the 1950s, it was not until the early 1990s that mixed methods was supported and accepted as a valid research method and as a distinct research design (Creswell, 2012).

4.2.2. Why mixed methods?

Researchers have argued that mixed methods offer the following benefits: they improve the confirmation or corroboration of both of the methods via triangulation, they enable the use of triangulation in terms of multiple data sources and multiple methods to study and research problem, they develop an analysis that enriches either qualitative or quantitative techniques, and they establish new ways of thinking about contrary findings (Miles & Huberman, 1994; Rossman & Wilson, 1994). Similarly, Greene et al. (1989) explain five major purposes for conducting mixed-methods research including triangulation, complementation, development, expansion and initiation. In general, there are various reasons to conduct mixed-methods studies, including the search for the convergence of research findings from one method to another, clarification, the development, the expansion, and the discovery of new paradoxes and the understanding of contradictory findings between the two methods (Greene et al., 1989). However, it should be noted that using mixed methods is “superior under different circumstances”, and thus, the findings cannot be generalised. Therefore, researchers who apply mixed methods recommend noting the specific contingencies of circumstances (Johnson & Onwuegbuzie 2004 p. 22-23).

The use of a purely quantitative approach to a work and family study risks overlooking the social interactions between human beings, particularly when attempting to understand the phenomenon of WFC and social support mechanisms (e.g., Aryee, 1992; Matsui et al., 1995; Yang et al., 2000). Studies of work and family are intensely influenced by the complexities of personal experiences, organisational participation and the relationship between the two. Purely quantitative research methods used in studies of work and family have excluded the integration of the two domains, which can provide rich data on behaviour, attitudes and values in the workplace, organisational practices and family experiences. Accordingly, to capture the best picture in a study of the work and family experience, a quantitative approach should be mixed with a qualitative approach.

Combining quantitative and qualitative approaches result in improvements in addressing not only research problems but also several shortcomings of the research methodology. A qualitative approach is necessary to fully capture the salience of the work-family interaction. Previous studies have failed to provide deep and plentiful information about *why* and *how* this is the case because those studies provide only objective measurements which factors contribute to WFC. For example, Eby et al. (2005) criticise aspects of family characteristics and demands by objectively measuring the number of children at home (e.g., Fu & Shaffer, 2001; Voydanoff, 1988); however, significant information about *how*, *why* and *under what circumstances* those children contribute to perceptions of WFC is not provided. In this case, it may have been better if the researcher followed up and explored hidden information, such as the circumstances in which the children played a role as either a source of conflict or a source of support for their parents. This is just one example to illustrate how many work-family studies do not explore the *why* factor.

It is broadly recognised that social support plays a significant role in improving health, reducing stress, and increasing personal development (House, 1981; Md-Sidin & Sambavisan, 2010; Pierce et al., 1996). Previous studies of WFC broadly linked social support with the negative effects of WFC; however, they focus on a narrow range of sources of social support (Eby et al., 2005). Support from the workplace was more strongly represented than support from non-workplace sources. Previous studies emphasise organisational support and supervisor support (e.g.,

Allen, 2001; Carlson & Perrewé, 1999; Clark, 2001; Thompson, 1999), whereas in terms of family support, spousal support is the most commonly studied factor (e.g., Matsui et al., 1995). Unfortunately, once again, these studies did not provide sufficiently detailed explanation about *how* support mechanisms were used to address WFC; *why* one support is preferred over another; and *who* else contributes support to ease WFC.

In terms of different cultural contexts, in Western cultures, there is a prevalence of individualistic values, whereas in Indonesia, there is a prevalence of collectivist values (Hofstede, 2007). Consequently, the sources of social support available in the two countries are different. In Indonesia, formal support for the family from organisations and the workplace is less common, but there is more support for women from the non-work sphere (e.g., husbands, extended family and domestic helpers). This knowledge could possibly enrich the explanation of support for the family, but the data have not been explored or discussed in previous research. Work, family, and social support are culturally sensitive, and Powell et al. (2009) call on researchers to consider using a variety of designs of research methods, both quantitative and qualitative techniques for data collection and multiple sample sources to capture cultural sensitivities. Due to the acknowledgement of this issue of cultural sensitivity, a mixed-methods study was deemed the most appropriate approach for this thesis.

4.2.3. Overall research design

The research design is a framework that guides the researcher in collecting and gathering data to address the research questions. There are very few mixed-methods research designs in work and family studies (e.g., Grzywacz et al., 2007; Joblin et al., 2003) compared with studies using either quantitative or qualitative methods. Joblin et al.'s (2003) study administers two phases of sequential mixed-methods research that involve initially conducting an archival quantitative study and following it up with a qualitative focus group study. The integration of the two studies generated a general framework of WFC across five different countries located in both Western and Eastern spheres. Grzywacz et al. (2007) report

experiences of WFC and the implications of this conflict for health among immigrant Latinos using two techniques: simultaneous interviews and surveys. These approaches were interdependent and supported each other.

This thesis uses an explanatory design with three sequential phases of study. Explanatory designs enable the researcher to explain the initial quantitative results using the qualitative aspect of the study (Creswell & Clark, 2011). However, a small preliminary FGD was conducted to obtain a general understanding of WFC in Indonesia and to obtain initial information about the survey variables.

This thesis used married female academics with children as the sample for the entire study and added human resource managers from universities only in the interview phase. To maintain consistency, this thesis used different terms for the quantitative and qualitative samples. The term “respondents” was used to refer to the sample in the quantitative study, whereas the term “participants or interviewees” was used to refer to the sample in the qualitative study. Details of the research design, including the number of respondents and participants, are presented in Table 4.1 below.

- Phase I consisted of a preliminary qualitative study of twelve people involved in two FGDs. The purpose of the focus groups was to obtain local confirmation, understanding and definitions of issues related to the nature of WFC in Indonesia. These preliminary focus groups were administered because WFC may vary due to the sensitivity and influence of cultural perspectives. Moreover, the focus groups contributed to developing the measurements for the survey.
- Phase II of the quantitative part consisted of two sub-phases: the pilot and the main survey study. Initially 18 respondents were involved in a pilot survey study for the purpose of validating a Bahasa Indonesian version of the questionnaires. Finally, a large sample of 232 people was involved in the main survey. The purpose of the main survey was to determine the factors related to WFC. Purposive sampling was employed in the survey, which was conducted among six selected universities in Java Indonesia.

- Phase III consisted of a qualitative study using semi-structured interviews with 20 female academics that had been recruited and selected from the survey in Phase II. The interview questions were designed to gauge how the participants' strategies and social support mechanisms were used to manage two different, demanding roles. The triangulation of data sources was employed in Phase III by adding three university human resource managers as additional participants from the same universities as the academics. From these managers, qualitative data on organisational practices and policies were obtained to develop a complete picture of the organisational support available to the participants. Combining the two approaches can lead to a convergence of research findings that enhances confidence in the conclusions (Teddlie & Tashakkori, 2009). Through a mixed-methods approach, separate quantitative and qualitative findings can be integrated. The results formed from numbers and words can be used together to fine-tune the discussion. Therefore, by using mixed methods in this thesis, the researcher was able to answer the questions and fill the gaps left by a single research method. A summary of the research design is presented in Table 4.1 and Figure 4.2 below.

Table 4.1: General overview of the research design

Phase of the study		Goal	Sample size	Sampling methods	Analysis methods
Phase I Qualitative part	Preliminary focus groups (December 2010-January 2011)	<ul style="list-style-type: none"> To obtain a local definition and understanding of the nature of WFC. To obtain initial information on survey variables. 	N = 12 participants within two FGDs	Purposive sampling	Thematic analysis
	Pilot study (April 2011)	To translate and validate questionnaires from English into a Bahasa Indonesian version.	N = 18	Purposive sampling	Reliability (Cronbach alpha) and validity (analysis factor)
Phase II Quantitative part	Main survey (May-June 2011)	To measure the level and determine association of work- and family-related factors with WFC.	N = 232	Purposive sampling	Descriptive and ANOVA analysis
	Interviews (July-August 2011)	To explore the mechanisms of social support used to address WFC.	N = 20 female academics N = 3 HRM	Purposive sampling	Thematic analysis

Research Question 1 is addressed in Phase II of the quantitative part, preceded by the focus group study that aimed to address the following questions: Does work-family conflict exist among married female academics in Indonesia? What type of work-family conflict do they experience? How do these women perceive work-family conflict, according to their own definitions of the term? Research Questions 2, 3, and 4 are addressed in Phase III of the qualitative part. A summary of the research process for the sequential explanatory study is illustrated in Figure 4.2.

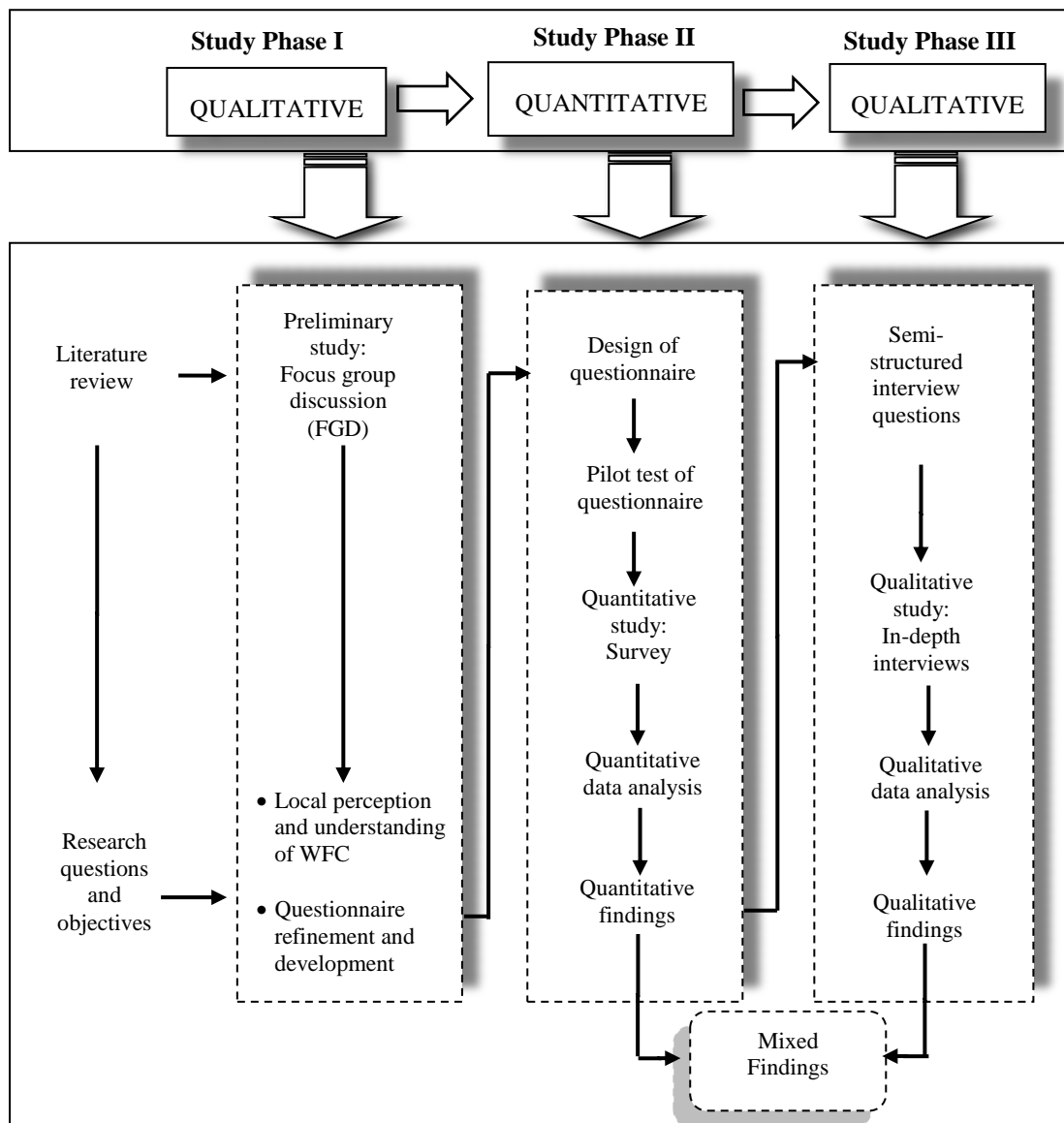


Figure 4.2: The mixed-methods research process for this thesis

4.3. Phase I: Focus group discussions

The primary purpose of this study is to explore the experience and social support mechanisms used by married female academics with children in Java Indonesia to manage WFC. To obtain baseline information about the existence of WFC, the Phase I preliminary qualitative study used the focus group technique. The purpose of the FGD was to explore the generalisations and stability of the theoretical framework of WFC in Indonesia. Specifically, the focus groups had two objectives: first, to confirm whether WFC exists among the sample of female academics in Indonesia and, if so, how they defined and understood the nature of WFC; and second, to obtain initial information on the survey variables.

4.3.1. The need for focus group discussions

Focus groups were needed as a preliminary study to explore the opinions about WFC among married women in a non-Western developing country context, such as Indonesia. It was considered important that the FGD precede the main survey because understandings about work and family are culturally sensitive and susceptible to personal norms, beliefs, and values (see Hassan et al., 2010; Lu et al., 2010; Lu et al., 2006; Spector et al., 2007; Spector et al., 2004; Yang et al., 2000).

An individual's perspective of work and family is strongly influenced by his or her cultural context. Since WFC is influenced by Western values, the researcher's inquiry addressed whether the concept of WFC was understood by married women from a non-Western society and whether they had perceptions of WFC similar to those of their counterparts in Western countries. Thus, to ensure the existence of WFC in a non-Western developed context, a focus group was employed.

Furthermore, as a qualitative approach, focus groups allow the researcher to understand how the participants manage their work and family experiences and obtain knowledge about the social world of work and family (see Hughes & DuMont, 1993; Krueger & Casey, 2009). In particular, by conducting focus groups, the researcher was able to understand the concepts involved in the WFC experience through participants' use of their local language, their own words, their opinions and

their gestures (see Hughes & DuMont, 1993; Krueger & Casey, 2009). Other advantages related to the use of focus groups were the following: the simplicity of the methodology, economic benefits and group dynamics, and spontaneous expressions. Thus, to obtain first impressions and basic information about WFC as experienced by married women in Indonesia, focus groups were considered the best method (Bertrand, Brown, & Ward, 1992; Sim, 1998).

In this study, the focus groups were not intended to develop new measurements for the survey, but they were beneficial in terms of supporting the modification of existing measurements because new ideas often emerged during the discussions (Hughes & DuMont, 1993; Krueger & Casey, 2009; Rabiee, 2004). Therefore, in a cultural context, the focus groups in this study increased the validity of the measurements that were used in the following phase of the research (Hughes & DuMont, 1993; Krueger & Casey, 2009; Rabiee, 2004).

Furthermore, the adaptation of some measurements can be improved through the use of focus groups, particularly in terms of collectivist values of family. Work, family, and social support in a non-Western context are likely to be different than they are in a Western context. For example, with respect to family demands, Western literature places greater emphasis on married women being burdened with two main family-related tasks, including parental tasks and household tasks (e.g., Frone et al., 1992a; O'Laughlin & Bischoff, 2005; Voydanoff, 1988). In previous research, it was asserted that parental tasks were more prevalent and had a more negative effect on women's careers than other household tasks. For instance, O'Laughlin and Bischoff (2005) emphasise the significance of the role of female academics in terms of balancing parenthood and an academic career. The Western literature emphasises parental tasks, ignoring other roles held by women that are perhaps prevalent in other countries (for example, in Hong Kong), such as caring for elderly dependents and focusing on children's academic achievements (Lo et al., 2003a).

Moreover, in Western literature, the nuclear family is the common model from which to understand the family (Rothausen, 1999). Previous studies of family support and the WFC relationship have been presented extensively in Western literature, with a specific focus on social support sources from the nuclear family,

such as spousal or partner support (e.g., Carlson & Perrewe, 1999; Thomas & Ganster, 1995). However, in Asian countries such as Indonesia, cultural differences result in the provision of more sources of support from family, which offers more protection from WFC burdens (Lu et al., 2010; Lu et al., 2006; Parasuraman & Greenhaus, 2002).

As a collectivist society, Indonesia (Hofstede, 2007; Korabik & Lero, 2003) places greater emphasis on interpersonal connectedness, the priorities of the group over individual preferences and working as team rather than personal independence, autonomy and personal achievement (Markus & Kitayama, 1991; Triandis, 1995). Therefore, there are diverse sources of family support (i.e., husband, extended family, friends/neighbours and domestic helpers) that must be included to obtain a comprehensive picture of Indonesian culture. In general, there are a series of gaps in the WFC and social support literature, and therefore, to fill this void, the preliminary study of focus groups was conducted before the main survey.

4.3.2. Design of focus group discussions

4.3.2.1. The participants

Two FGDs were conducted in December 2010 and January 2011. The discussions involved twelve married female academics with children from a university in Semarang, Central Java Indonesia. The same sampling criteria for focus groups were used for the main study; married female academics with children employed full-time in six selected universities in two provinces of Java: Central Java and Yogyakarta. The purposive sampling technique was used to recruit participants, as recommended by Saunders et al. (2009) for a pilot study in particular. The process of recruiting the participants involved several procedures, including obtaining an approval letter from the university, submitting a letter of consent, contacting eligible participants and inviting them to participate in the focus groups on a voluntary basis. Before beginning the discussion, the aim of the focus group was explained to the participants, and they were shown the information sheet (see appendix 2A, 2B) and asked to sign the consent form (see appendix 6) to ensure confidentiality and their

involvement in the group on a voluntary basis in compliance with the requirements of the Curtin Human Research Ethics Committee.

Krueger and Casey (2009) assert that the size of a focus group should depend on the purpose of the research. They suggest that for purposes that are traditionally commercial, approximately ten to twelve participants are ideal, whereas for most academic purposes, group sizes ideally range from five to eight participants. In a smaller group, all of the participants have more space to express themselves and to explore various themes in detail, which also makes it easier for the researcher to manage the discussion process, thus enabling the researcher to find interesting and relevant data (Krueger & Casey, 2009; Rabiee, 2004). Due to the nature of this focus group as a preliminary study, two focus groups of six participants—twelve in total—were considered appropriate (Krueger & Casey, 2009).

4.3.2.2. The procedure

The FGDs were conducted in a meeting room at the university. Each discussion lasted approximately one and one-half hours. To ensure consistency while still allowing a discussion of new ideas, the entire discussion session used semi-structured questions. Furthermore, semi-structured questions encouraged the participants to express their opinions because they opened up greater flexibility and expansive thinking related to the topic (King & Horrocks, 2010). The questions were primarily designed to learn the participants' perceptions and experiences of WFC (see appendix 7). The focus group protocol was extended and developed to examine psychological responses—i.e., either the positive, negative, or neutral aspects of playing double roles—, and how the participants address WFC.

The focus groups were conducted in Bahasa Indonesian; however, some participants spontaneously used some Javanese words to express their ideas about work and family. Therefore, at the end of the discussions, particular attention was given to both maintaining the original meaning of those words and crosschecking them. Finally, a brief summary of the discussion was presented to the participants for validation. All of the sessions were recorded, and the researcher acted as the moderator.

4.3.2.3. Characteristics of focus group discussion

The mean age of the participants was almost 40 years of age (Range = 27-48). Most of the participants in the discussion reported that they had begun working as academics before they had married. The mean organisational tenure was 15 years, whereas the mean marriage length was 14 years. Generally, the participants spent more time on paid work (Mean = 41.4 hours) than on housework (Mean = 36 hours). Although most of the participants reported having more than two children living at home (Mean = 2, Range = 1-4 children), interestingly, parental demands and household tasks were shared with a paid domestic helper. All of the participants (100%) reported that they hired a domestic helper. Some of the participants even employed more than one domestic helper at home (Mean = 2, Range 1-3 helpers). All of the participants wore headscarves which meant that they could be identified as Muslims.

The participants reported responsibilities for the care of elderly parents or relatives (eight participants), particularly with respect to treatment such as health care and finances. Other participants (four) reported that their elderly dependents had no health problems, but as a result of filial piety, these groups sometimes supported their elderly dependents both instrumentally (e.g., money, food and gifts) and emotionally (e.g., visiting and talking). Another interesting finding is that all of the participants (100%) were from double-income families; all of the participants' husbands were employed full-time. The focus group's findings on the participants' perceptions of WFC will be reported in Chapter 5; however, findings related to measurement modification will be reported here.

4.4. Phase II: Survey strategies—A quantitative study

WFC research in an Indonesian setting is still in its initial stage of development. This thesis was designed to add to the scant literature on WFC in Indonesia by partially delineating the important variables associated with WFC amongst women academics in Java. A survey was chosen as the technique for data collection for this part of the study because it allowed the researcher to describe the variability among different phenomena, to explain the relationship between the variables relevant to WFC and to

generalise the results to the population of women academics in Java (Saunders et al., 2009). Additionally, the survey provided the respondents with some time to consider their answers and to feel comfortable with the assurance of anonymity (Karami, 2007; Rubin, 2006).

A summary of the variables covered in the survey is presented in Figure 4.3 below.

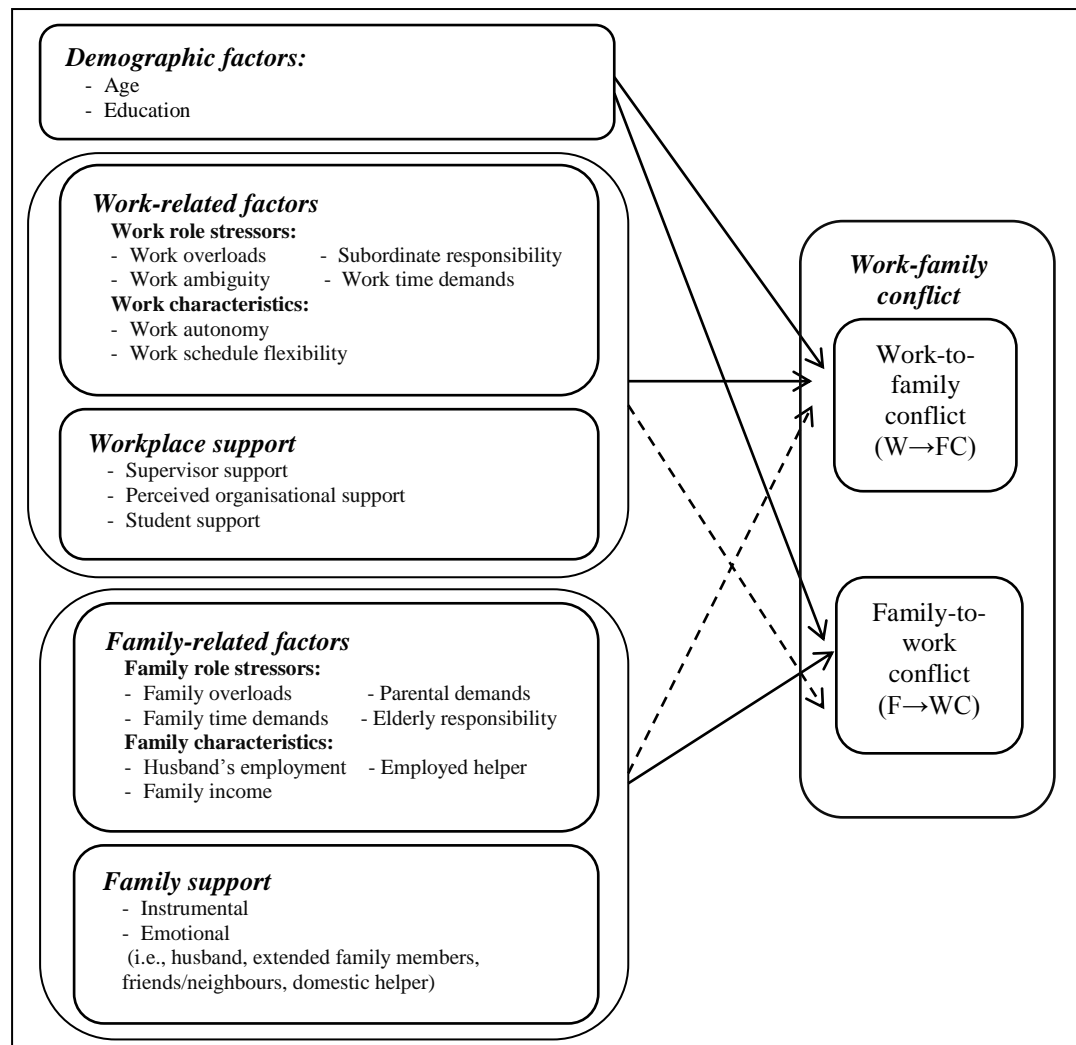


Figure 4.3: Sources of WFC

Source: adapted from Michel et al. (2011)

4.4.1. Instruments

The aim of the survey was to determine the variables that contribute to WFC. As indicated in the above figure, three sources of WFC were conceptualised:

demographic factors, work-domain-related factors and family-domain-related factors. Most of the items used to measure the factors associated with WFC in the survey had been used in previous research on the topic, with the results published in refereed journals. Therefore, there was an existing basic knowledge of reliable and valid instruments. However, the different cultural context of the study necessitated the modification of several instruments in accordance with the focus group findings. Therefore, it was also necessary to re-test the validity of the instruments, particularly the measures of WFC and the measures that were developed specifically for this study's cultural context (see appendix 11).

4.4.1.1. Dependent variables

Work-family conflict (WFC) was measured using the 10-item scale developed by Netemeyer et al. (1996). This instrument provides two sub-scales that capture the bi-directionality of WFC: work-to-family conflict (five items of $W \rightarrow FC$) and family-to-work conflict (five items of $F \rightarrow WC$). This instrument is a well-established measure of WFC, and the two bi-directional subscales have been established as relevant to the topic of WFC in both the theoretical and methodological literature (Frone et al., 1992a; Gutek et al., 1991). With regard to reliability, Netemeyer et al. (1996) found that both $W \rightarrow FC$ and $F \rightarrow WC$ are reliable measures.

In the survey, respondents rated themselves in terms of the extent to which certain aspects of their work distracted them from their families and vice versa, the extent to which aspects of their family life caused a distraction from their work. These questions were asked using a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). Based on feedback in the pilot study, each of the items was preceded with the words “over the last year”. This strategy was used to direct the respondents' perception towards the most recent WFC experience.

A sample item of $W \rightarrow FC$ is “my work demands interfere with my home and family life”; and a sample item of $F \rightarrow WC$ is “the demands of my family interfere with work-related activities”. Respondents who have high scores on $W \rightarrow FC$ and $F \rightarrow WC$ indicated that they have high levels of or that they frequently experienced $W \rightarrow FC$ and $F \rightarrow WC$, whereas respondents who have low scores on $W \rightarrow FC$ and $F \rightarrow WC$

indicated that they have low levels of $W \rightarrow FC$ or have rarely experienced $W \rightarrow FC$ and $F \rightarrow WC$. From the 10-item scale of WFC measurement, none of the negative items required reverse scoring.

4.4.1.2. Background

A number of measures were included in the survey to explore the importance of the background characteristics of the respondents, such as their age, education, and length of marriage, along with their work situation, such as the status of their university and faculty, their organisational tenure and their academic rank (see Table 4.2 below). To discover more information about feelings of guilt associated with WFC, the respondents were asked about the extent to which WFC caused feelings of guilt in relation to a number of different people both in the family and in the workplace, such as children, husbands, the extended family, supervisors, colleagues and students. This item was measured using a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Table 4.2: Background variables and measurement

Variable	Category
University type	Public Private
Faculty type	Social Science Science
Age	Less than 30 years 30-40 years 40 years and above
Education level	Bachelor's Master's Doctoral
Academic rank	<i>Asisten Ahli</i> or Lecturer <i>Lektor</i> or Senior lecturer <i>Lektor Kepala</i> or Associate lecturer <i>Guru Besar/Profesor</i> or Professor
Organisational tenure	... years
Time married	... years
Feeling guilty: WFC causes me to feel guilty about my relationships with my:	1) Children, 2) Husbands, 3) Extended family members (e.g., parents, brothers/sisters, and parents-in-law), 4) Supervisors, 5) Colleagues, and 6) Students

4.4.1.3. Independent variables

Many of the independent variables used in the study, including measures of work/family role stressors, work/family characteristics, and work/family social support, were drawn from Michel's study (2011). Several additional items were included based on the findings of the focus group investigation, namely, measures of family overload, student support, and instrumental family support.

Family overload in prior studies was measured by the amount of time spent at home for family demands, specifically doing household chores or parental tasks (e.g., Fu & Shaffer, 2001; Michel et al., 2011). In this thesis, the family overload instrument was designed to take account of the particular cultural context of the study. The focus groups mentioned that in the family domain in Indonesia, married women play major roles associated with parental tasks, household chores, elder care, and the intensive monitoring of children's academic performance. The family overload measure used in this thesis thus consisted of four items based on these roles. The responses to each item were made on a 5-point Likert scale from 1 (strongly disagree) to 5 (strongly agree). To explore the extent of the respondents' family roles, they were asked

whether they had many responsibilities in terms of parental tasks, household tasks, elder care, and monitoring their children's academic performance. A not applicable (N/A) choice was also provided.

The FGDs also found that support in the workplace was provided by students in some cases. The participants of the focus groups revealed that students' understanding of *peran ganda*—the double roles of female academics—is important in helping them address WFC. Student support takes the form of understanding and making fewer complaints when female academics cannot attend class or must shift their teaching schedules to accommodate family demands. A common reason that female academics are unable to fulfil their responsibilities to their students (i.e., attending or teaching a class, providing student consultation) is a child's illness. To reflect the level of student support, the respondents were asked to respond to statements such as “In my university, the students understand if the lecturers cannot accomplish their job because of family matters” and “In my university, students complain when the lecturers bring their family issues into the workplace” using a 5-point Likert scale from 1 (strongly disagree) to 5 (strongly agree). One item was negatively worded and needed reverse scoring.

Instrumental support from the family was measured using four items related to support in parental tasks, household chores, elderly care, and monitoring children's school activity. Prior studies had asked how much social support was received and who provided it (e.g., Fu & Shaffer, 2001; Lu et al., 2010). To reflect the collectivist culture of Indonesia, support from extended family members was considered, including husbands, extended family members (e.g., parents, brothers/sisters, and parents-in-law), friends/neighbours, and domestic helpers. A not applicable (N/A) choice was also provided. Thus, the measures of family instrumental support totalled 16 items. Illustrative questions included the following: “Over the last year, how much assistance have you received by the people below to help you in your parental tasks (e.g., babysitting, day care, after-school programs, etc.)” using a 4-point scale from 1 (not at all) to 4 (a lot).

Three measures of work overload established by Beehr, Walsh and Taber (1976) added two new themes, reflecting the findings of the FGDs such as bringing teaching

work home from the office on the weekend and being burdened by others' administrative tasks, resulting in a need for extra time to do official jobs. The respondents were asked to respond to questions such as "It often seems like I have too much work for one person to do" using a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Three measures of work schedule flexibility were developed by Behson (2005). The two items were scaled using a yes/no format, and one item was scaled using a 5-point Likert scale. For the yes/no question, the respondents were asked to respond to questions related to their control over the beginning and end of their work hours, such as: "Are you allowed to choose your own starting or stopping times within a range of hours?" and "Are you allowed to change your starting or stopping times on a daily basis?" The answers were coded 0 = no or 1 = yes. The following question, "It is hard for me to take time off during my workday to take care of personal or family matters," was scaled using a 5-point Likert scale and needed reversed scoring. Given the different scales of the item measurements, the questions measured on a 5-point Likert scale needed to be transformed into a yes/no format (see Behson, 2005). Finally, the higher scores of the sum of the three items indicated higher scores of work flexibility. The scale on a common metric and given equal weight is presented in Table 4.3 below.

Table 4.3: Transformation score of work schedule flexibility item

Old value	New value
1	0
2	0.5
3	1
4	1.5
5	2

Details of other independent variables used in this study that were drawn directly from established prior studies are presented in Table 4.4 below.

Table 4.4: Summary of the independent variables of the study

Independent variables	Operational measurement	Measurement source	No items
Work role stressors: Stressors result from role pressures within the work role.			
- Work overload	The respondent's perceptions of the extent to which she has too many tasks in her work role and lack of time to complete them.	Beehr, Walsh and Taber (1976) Developed in this study	3 2
- Work ambiguity	The respondent's perception regarding unclear, uncertain and ambiguous work circumstances.	Rizzo, House, and Lirtzman (1970)	6
- Work time demand	Average number of hours spent at the work duties weekly.		1
- Subordinate responsibility	Whether the respondents have responsibility for subordinates If the answer is yes (yes = 1, no = 0), the respondent was asked to provide the number of subordinates.		2
Work characteristics: Characteristics or properties that are embedded within the work domain and that impact role performance.			
- Work autonomy	The respondent's perception of the extent to which she has the freedom to work independently, to be in control of and to choose when she gets her work done.	Voydanoff (2004)	3
- Work schedule flexibility	The respondent's perception of the extent to which she has the flexibility of starting, quitting, and working during daily work hours.	Behson (2005)	3
Workplace support: Amount of instrumental aid, emotional concern, informational, and/or appraisal functions of others to provide assistance.			
- Supervisor support	The respondent's perception of the extent to which her line supervisors were supportive and understand her efforts to balance work and family life.	Used in Behson (2005), Voydanoff (2004), Haddock et al.(2006) and Anderson et al. (2002).	6
- Perceive organisational support	The respondent's perception of the extent to which she feels that her organisation was supportive of her need to balance work and family life.	Allen (2001)	14
- Student support	The respondent's perception of the extent to which she feels that the students understand her need to balance work and family life.	Developed in this study	2
Family stressor: Stressors that result from role pressures within the family role.			
- Family overloads	The respondent's perception of the extent to which she feels that she has too many family responsibilities (i.e., parental tasks, household chores, elderly care, and the intensive monitoring of children's academic performance).	Developed in this study	4
- Family time demands	Average number of hours spent in family duties weekly.		1
- Parental demands	- Number of children living at home. - Ages of children.		2
- Elderly responsibility	Whether the respondents have responsibility for elderly dependents. If she answered yes (yes = 1, no = 0), the respondent was asked to nominate the number of elderly dependents she cared for.		2

Family characteristics: Characteristics or properties that are embedded within the family domain and have an impact on role performance.			
- Husband's job type	The husband's job type, which is classified into four categories: unemployed, part-time (less than 40 hours/week), full-time (in the range of 40 hours/week), and other.		1
- Family income	Average collective income of the husband and wife (per month), which is classified into five categories from the lowest range of less than Rp 5,000,000 to the highest of more than Rp 10,000,000.		1
- Employed helper	<ul style="list-style-type: none"> - Whether the respondents employ a domestic helper (yes = 1, no = 0). - The respondent was asked to nominate the number of domestic helpers she employs. - The respondent was asked the status of these helpers (living inside home/full-time domestic helper or living outside home/part-time domestic helper). 		3
- Residential	<ul style="list-style-type: none"> - Whether the respondent lives with extended family. There are four optional answers: (1) only with husband and children, (2) living with extended family members (e.g., parents, brothers/sisters, parents-in-law, etc.), (3) domestic helpers, and (4) others. - For those who were living with a husband and children, a subsequent question was asked about where parents or parents in-law were living. The five options for answers were: (1) nearby/adjacent, (2) same suburb, (3) same town, (4) different province, and (5) not applicable. 		2
Family social support:	Social support provided by family members including four sources: husband, extended family members, friends/neighbours, and domestic helpers.		
Instrumental support	The respondent's perceptions of the extent to which her family members are supportive and provide physical assistance with parental tasks, home chores, elderly care, and the intensive monitoring of children's academic performance).	Developed in this study	16
Emotional support	The respondent's perceptions of the extent to which her family members provide adequate support when she needs it and whether there was more support from particular people who are considered to be reliable and are closely connected to the respondent.	Used in Caplan et al. (1980), Ganster et al. (1986); and Ray and Miller (1994).	12

4.4.2. Translation procedure

The questionnaire needed to be translated into Bahasa Indonesian before it could be used. The translation processes was started before conducting the pre-test questionnaire using Brislin's model (Brislin, 1970; Jones et.al., 2001), and it involved two bilingual professional translators in Indonesia. Brislin's model is known as a forward and backward translation procedure, which ensures the validity and reliability of the data, particularly in quantitative cross-cultural studies (Jones, Lee, Phillips, Zhang, & Jaceldo, 2001).

The process of translation involved taking the original English version of the questionnaire and having it translated into Bahasa Indonesian by the first bilingual professional translator. Next, the researcher checked the Bahasa Indonesian version for the accuracy of each translated item. The Bahasa Indonesian versions were backward-translated into English by the second bilingual professional translator in Indonesia. Finally, the researcher and her supervisor compared the original English version with the backward English-translated version to learn whether there were any discrepancies in meaning and content. The result revealed that new items were required that were related to the Indonesian cultural context. The items added were domestic helper and living with extended family members. Thus, the use of Brislin's (1970) process of forward and backward translation ensured a similar meaning and relevance of the constructs, which reflected specific cultural understandings (also see Jones et al., 2001).

4.4.3. Pilot study

After the translation procedure was finished, a pilot study was undertaken with the aim of enhancing content validity and particularly of ensuring the consistency and accuracy of the instruments (Saunders et al., 2009). Hair et al. (2007 p. 278) emphasises the importance of conducting a questionnaire pre-test, observing that "no questionnaire should be administered before the researcher has evaluated the likely accuracy and consistency of the responses". A pre-test was undertaken with a sample

representative of the population's characteristics: married female academics with children in Java Indonesia.

Pilot tests were also needed to examine the words used in the survey (see also Hughes & DuMont, 1993). The trial run of the survey also enabled an evaluation of several aspects of the questionnaire, including wording errors, the length of time to complete the questionnaire and the layout of the questionnaire (see also Fink, 2003; Saunders et al., 2009).

Due to feedback from the respondents, the not applicable (N/A) choice was added as an alternate answer to several questions, and a few wording changes on some items were made to ensure that the exact meaning of the original version was translated. The layout was also improved, and instructions were added in each section to help the respondents follow the questionnaire. Improvements to several items were also made (e. g. added sentence "in my university") to prompt the respondents to recall their experience WFC in their current university instead of a prior university.

Due to time and cost restrictions the pilot study was distributed as an electronic mail survey among married women academics that were registered on a mailing list of academic groups in several universities in Central Java. The respondents to the pilot study were selected to ensure that they were representative of the population for the main survey. Approximately 25 questionnaires were distributed among eligible academics, but only 18 agreed to participate. However, this number was considered appropriate for a pilot study (Hill, 1998; Isaac & Michael, 1995). The respondents' feedback suggested that they needed approximately 20 minutes to complete the survey. The results of the pilot study indicated that the instrument had good validity and reliability, as described in the next section.

4.4.4. Reliability and validity of the instrument

Reliability refers to the extent of an instrument's ability to measure consistently (Hair, Black, Babin, & Anderson, 2010; Saunders et al., 2009). Cronbach's alpha α is a technique used to indicate the reliability of instruments by assessing the internal

consistency of multiple-item scales (Leech, Barrett, & Morgan, 2008). Internal consistency describes the extent to which all of the items measure the same concept and connect to the inter-relatedness of the items. Generally, Cronbach's alpha is appropriate for use with an instrument that uses Likert scales, whereas reliability tests are not applicable with instruments that are dichotomous, i.e., instruments that ask yes/no questions. Cronbach's alpha scores range from 0 to 1. The closer the score is to 1, the higher the instrument's reliability and internal consistency, but instruments with a Cronbach's alpha α score of 0.6 to 0.7 are still considered acceptable (Hair et al., 2010; Nunnally, 1978; Tavakol & Denninck, 2011). As shown in Table 4.5, the reliability test showed that all of the instruments were reliable except for the variable of instrumental support from friends/neighbours included in the pilot study. However, because instrumental support from friends/neighbours was designed to take into account the particular cultural context of the study, this variable was retained, and in the main survey, the Cronbach's alpha α score was improved.

In the pilot study, the variable of student support had a low Cronbach's alpha α score of 0.62; in the main survey, this variable showed the lowest score: 0.3. Based on the general rule, a low Cronbach's alpha α score indicates that this variable was not a reliable measurement and should be deleted (Hair et al., 2010; Nunnally, 1978; Tavakol & Denninck, 2011). However, in this study, because this was a new theme discovered in the focus groups, it was considered an important finding, and thus, the researcher retained this variable for further analysis. Cortina (1993 p. 103) suggests that the coefficient alpha is not a "panacea" for estimating reliability instruments but instead, the reliability test should also consider the number of items, the average item inter-correlation, and dimensionality. In this case, the low Cronbach's alpha α score for student support may reflect the fact that this variable was measured by only two items that may not have been adequate to represent the content of the latent variable, resulting in a problem of low reliability (Hair et al., 2010). Moreover, the use of a negative word in the second item of the variable of student support may have caused some respondents to misread the question, resulting in low consistency. Based on these findings, the second measure of student support was dropped. Thus, a single item measurement uses in this study, despite with caution of its validity

(Diamantopoulos, 2012). The summary of the reliability of the study instruments is presented in Table 4.5.

Table 4.5: Reliability of study instruments

Scale	Number of items	Cronbach's Alpha	
		Pilot study (N = 18)	Main study (N = 232)
WFC			
- W→FC	5	0.93	0.86
- F→WC	5	0.76	0.86
Work overload	5	0.76	0.76 (4 items after 1 delete)
Work ambiguity	6	0.77	0.77
Work autonomy	3	0.81	0.73
Work flexibility	3	n.a.	n.a.
Supervisor support	6	0.77	0.80
Perceived organisational support	14	0.81	0.77
Student support	2	0.62	0.30 (1 item after 1 delete)
Family overload	4	0.62	0.71
Instrumental support from family:			
Husband's support	4	0.80	0.71
Extended family members' support	4	0.95	0.79
Friends'/neighbours' support	4	0.45	0.81
Domestic helper's support	4	0.85	0.76
Emotional support from family:			
Husband's support	4	0.92	0.86
Extended family members' support	4	0.87	0.82
Friends'/neighbours' support	4	0.95	0.87

In quantitative studies, validity requires the enhanced precision and accurateness of the measurements. This means that the item measures what it should measure (Hair et al., 2010; Saunders et al., 2009). The evaluation of an instrument's validity was established at the point of designing, selecting, and translating the survey instruments. Face validity in this study was measured using several participants of the pilot study who had expertise in the human resource area and were relatively familiar with these constructs and instruments. This will help researcher to evaluate the appearance, clarity and readability of the instruments during the pilot study (Saunders et al., 2009).

Construct validation using factor analysis was also performed to assess the dimensionality of the measures of WFC (see appendix 11). In summary, the results of the pilot study revealed that the data collection process was feasible because the research instruments were both well validated and reliable.

4.4.5. Sample and data collection

The initial plan was to obtain a sample of 200 respondents as recommended by Hair et al., (2007). After considering the likely response rate, a larger population of 405 was identified as the target for survey distribution (see Fink, 1995; Hair et al., 2007; Henry, 1990; Singleton, Straits, Straits, & McAllister, 1988). The questionnaires were distributed to eligible respondents: married female academics with children employed full-time in six selected universities in two provinces of Java: Central Java and Yogyakarta.

The two provinces were selected because they are central to academic activity in Indonesia. According to data sources from the Directorate General of Higher Education (DIKTI), there are approximately 260 and 133 higher education institutions in Central Java and in Yogyakarta, respectively (Indonesian National Education Department, 2009). Therefore, Central Java and Yogyakarta are target regions for students from around Indonesia for continuing their study.

Based on universities data in Central Java, six universities were selected. Each university was assigned a pseudonym to guarantee anonymity and preserve confidentiality, namely, university A, B, C, D, E, and F. The six universities were chosen to represent diversity in terms of status (public or private) and region (North, Middle, and South Java Island). Four universities in the sample (A, B, C, and D) are located in the Central Java province, whereas two universities in the sample (E and F) are located in the Yogyakarta province.

All of the universities have been accredited by BAN-PT DIKTI, the Board of National Accreditation of DIKTI, which is the national accreditation board of the Directorate General of Higher Education. The board measures the quality of

educational institutions and produces certificates of accreditation for each university and each study program. Accreditation indicates that the performance of the universities' lecturers complies with the DIKTI standard. Furthermore, accreditation also results in the enhanced homogeneity of the respondents' academic employment conditions. To conduct an international comparison, the six selected universities also ranked significantly on Webometrics version 2011 (Webometrics, 2011). A summary of the profile of the university sample retrieved from the university websites in 2010 is presented in Table 4.6 and in the paragraphs below.

Table 4.6: Profile of the sample of universities

University		Status	Academic rank in Southeast Asia and in (world)	Students enrolled	Composition lecturers' education				
					S1 (Under graduate)	S2 (Post-graduate)		Others *	Total
						Master's	Doctoral		
North	A	Public	36 (1310)	15,644	173	1,071	257	81	1,582
	B	Public	44 (1379)	24,409	63	564	121	3	751
	C	Private	n/a (6833)	1,435	113	172	37	89	411
Middle	D	Public	31 (1186)	27,436	112	1,159	250	65	1,586
South	E	Public	8 (249)	n/a	119	932	755	116	1,922
	F	Private	41 (1381)	14,512	88	314	83	0	512
				Total	668	4212	1,503	354	6,764

*Diploma, professional and specialist graduates

Source: The university and the Webometric web sites

University A is a prestigious public university on a national scale in Indonesia; it is the first and oldest university in Central Java, and it was established in 1956. This university has 11 faculties and numerous research centres, has successfully improved the education system and has encouraged international students to come into the country. University A has 15,644 enrolled students distributed in diploma, Bachelor's, and post-graduate programs.

University B is a public university that was formerly known as Teacher's Training College and was established in 1965. This university has 24,409 enrolled students and nine faculties, including undergraduate, Master's and doctoral programs.

University C is a private university established in 1962 and is based on an Islamic Foundation. Initially, this university focused on Islamic teaching; recently, it has grown, and it currently operates more than 13 faculties consisting of 27 departments. This university runs various programs that include diploma, undergraduate, and post-graduate programs.

University D is a public university located in the middle part of the Central Java province. This university was established in 1976 and recently had 24 diploma, 59 undergraduate, and 27 post-graduate programs.

University E is a public university located in Yogyakarta. This university is the oldest studied, and it is a prominent university on a national scale in Indonesia. It was established in 1949, and it recently had 18 faculties that comprise 28 diplomas, 73 undergraduate, and 62 post-graduate programs.

University F is the biggest Islamic private university. It is located in Yogyakarta and was established in 1945. Formerly known as the Islamic Higher School, it began the process of developing into a university in 1947. The university operates eight faculties and one international program and consists of 35 program studies, including diploma, undergraduate and postgraduate programs.

4.4.6. Survey procedure

The questionnaires were distributed to the respondents from May through August 2011. First, the universities were contacted via telephone to ensure that they were able to participate in the research. That contact was followed by an official letter asking for their participation in the study. Purposive sampling was used to select the faculties and respondents that the researcher considers would be appropriate for this study. The particular faculties that employ more women academics were selected,

and the technique increased the chance of obtaining sufficient response. Each respondent was given an introduction letter, the questionnaire, and a return envelope (see appendix 8). The introduction letter explained the purpose of the research, a guarantee of respondents' anonymity and an invitation to participate in the qualitative study (see appendix 3A, 3B and appendix 6). During data collection, the researcher was assisted by several key people, including someone who had a high level of access to each university and who was also able to assist the researcher in distributing and collecting the questionnaire. The key people were lecturers, administrative staff and students. From the six universities involved in the study, there were 19 key people involved in this research, and these people were selected for their experience, skill and involvement in previous research.

To obtain a high response rate from the respondents, the questionnaires were hand-delivered instead of using the post. To ensure anonymity, a box for completed questionnaires was placed with human resource staff or in a key person's office. Most of the respondents returned their questionnaires by hand to the key people. Several strategies were implemented to enhance the response rate: for example, a reminder was sent out two weeks after the questionnaires were distributed, and a souvenir was given to the respondents who completed questionnaires as a thank you for their participation. In personalising the approach to the key people by giving non-monetary incentives such as gifts, it was expected that the study would attain the anticipated response rate (Rose, Sidle, & Griffith, 2007; Yu & Cooper, 1983).

4.4.7. Response rate

Based on information about the number of eligible samples and the likely response rate for each university, the researcher decided to distribute a specific number of questionnaires to each university (see Table 4.7 below). Accessibility and convenience become the reason to choose number of sample distributed in each university. Of the 405 questionnaires distributed, 247 were returned, representing a 60.9% response rate, which is classified as good (Church, Wacławski, & Kraut, 1998). After screening (see below), the data for errors, 232 questionnaires were found to be appropriate for the next stage of analysis.

It can be noted that the response rate from four universities (A, B, C, D) was good, but two universities (E and F) had low response rates. The response rate across six universities ranged from 21.6% to 83.5%, as shown in Table 4.7 below. On reflection, the assistance of key people played a significant role in collecting the survey data.

Table 4.7: Response rate in the six-university sample

N = 232	University Sample						Total
	A	B	C	D	E	F	
Sample distribute	85	90	68	55	70	37	405
Returned questionnaire	71	67	41	34	26	8	247
Response rate (%)	83.5	74.4	60.2	61.8	37.1	21.6	60.9

4.4.8. Steps in conducting quantitative analyses

This study used a one-way ANOVA (analysis of variance) test to assess the significant determinant factors of WFC, specifically by testing the differences between the average measured levels of WFC between two or more independent groups in the sample. Data screening and descriptive data analyses were conducted before running the ANOVA tests. All of the quantitative data analyses were performed using SPSS version 21.

4.4.8.1 Data screening

As noted above, data screening was performed after data collection to ensure that each item in the survey yielded a valid result. The testing focused on data entry errors, such as miscoding and missing values (Leech et al., 2008) and checking missing data. Of the 247 completed questionnaires, five were found to have excessive amounts of missing data and showed inconsistent responses. For instance, three respondents reported that they did not hire a domestic helper, but answered questions about a domestic helper. Using the rule of thumb for the treatment of

missing data recommended by Hair et al. (2010 p.48) that indicates that when “variables or cases with 50% or more missing data [it] should be deleted”, five questionnaires were deleted, and 242 completed surveys were retained for analysis.

The data check also examined possible outliers using a combination of graphical illustrations for each variable and their z-score values (Hair et al., 2010; Leech et al., 2008; Tabachnick & Fidell, 2001). The graphical illustration technique detects outliers through a histogram, a box plot and a normal probability plot. A variable was categorised as an outlier when the variable had a mean of zero and a standard deviation of one (Hair et al., 2010) and the z-score of a case greater than ± 3.29 , $p < .001$, a two-tail test (Tabachnick & Fidell, 2001), or for a larger sample size, the threshold increase in the range of 3-4 (Hair et al., 2010). The results found that several cases contained extreme values. For accuracy, data entries were therefore rechecked, and incorrect entries were rectified. However, ten cases remained that contained extreme values. These ten cases were deleted because they indicated extreme values, they may not have been representative observations of the population, and they could have potentially disrupted statistical tests and interpretations (Hair et al., 2010). The overall result of the normality check for all variables indicates that they are approximately normally distributed. Two hundred thirty-two cases remained for the next analysis.

4.4.8.2 Descriptive analysis

Raw data were analysed by an exploring data analysis (EDA) technique, which involved computing the descriptive statistics of the variables, including frequency, median, mean, range and standard deviation. This analysis was aimed at data description and a description of the centre, spread and shape of the data distributions (Cooper & Schindler, 2006; Lee, Lee, & Lee, 2000). The results of this analysis are presented in Chapter 5.

4.4.8.3 ANOVA analysis

The key part of the quantitative analysis had two aims. The first was to identify the level and prevalence of WFC. The second was to identify the key determinants of

WFC. To reach the first aim, the mean level of the two types of WFC, $W \rightarrow FC$ and $FW \rightarrow C$ was assessed. The statistical significance of the differences in the two types of WFC was then assessed using a *t*-test of the observed difference in the mean score. To achieve the second aim, an ANOVA analysis was used to assess the statistical significance of the differences in the mean levels of $W \rightarrow FC$ and $FW \rightarrow C$ among groups of academics categorised by their demographics, work-related and family-related characteristics (Leech et al., 2008; Pallant, 2011). ANOVA was used because it is suited to the research questions about the correlates of W-FC and F-WC. The technique enables comparisons to be made of the levels of W-FC and F-WC reported by women in different demographic and other groups. In particular, ANOVA enables testing of the statistical significance of observed differences in mean W-FC and F-WC scores across different groups of Indonesian academic women. Whilst ANOVA suffers some deficiencies, such as a focus on partial correlations (which may distort the tests of statistical significance), it is a straightforward and highly regarded statistical technique for developing and confirming explanations of observed data.

Prior to conducting the ANOVA analysis, several assumptions of the test were examined to ensure that it would generate a valid result, including the following: 1) dependent variables ($W \rightarrow FC$ and $FW \rightarrow C$) are measured on a continue scale; 2) independent variables (demographics, work-related factors, and family-related factors) are measured using categorical variables; 3) observations are independent, which means that there is no relationship within the group observations or between the group observations; 4) there are no significant outliers; and 5) the dependent variables are approximately normally distributed (Laerd statistics, 2013).

As noted in the previous section, the survey instrument included continuous and categorical scales along with single- and multi-item measures. To meet the requirements of the ANOVA test, the multi-item measures needed to be transformed to obtain a single score. This could be achieved through two approaches. First, using calculated factor scores, a large number of multi-items are transformed into a single factor score (Norusis, 1994). Using factor reduction analysis, a single score could be obtained, with a positive number on the scores representing a score higher than the

mean and vice versa. The advantage of this approach is that it gives each item an equal weight. However, it has the significant drawback of producing a measure that has no direct meaning. The alternative is to sum the scores from multiple items and to calculate their average. For instance, the respondent who has a higher score in $W \rightarrow FC$ perceived a higher experience of $W \rightarrow FC$, and so forth. Because the results of the two approaches are similar, the researcher decided to use the second approach to achieve more straightforward interpretations of the measures.

To achieve the requirements of the ANOVA analysis, the data from independent variables that were measured in the survey on a continuous scale were grouped into the following categories (Leech et al., 2008; Pallant, 2011):

- a. Low level (the score of the respondents who were in the lowest quartile based on the summed values of the factors);
- b. Moderate level (the score of the respondents who were in the middle two quartiles); and
- c. High level (the score of the respondents who were in the top quartile).

Testing for outliers resulted in slight sample modifications (as outlined earlier). Testing for normality revealed that the variables were generally normally distributed, with departures in a range that is unlikely to invalidate the results (Laerd statistics, 2013). Finally, tests of the homogeneity of the variances indicated that population variances in each group were equal. The results of Levene's test for the homogeneity of variances are included in the results of the ANOVA, presented in Chapter 5.

4.5. Phase III: Interview strategies—A qualitative study

In Phase III, the qualitative study was designed to provide rich explanations of the quantitative results of Phase II. More specifically, the Phase III qualitative study was designed to explore what mechanisms of social support were used by female academics in Java to manage WFC.

4.5.1. Interview guidelines and procedures

In-depth, semi-structured interviews were used to gather the qualitative data. The technique was viewed as an ideal technique due to the study's need to capture a complete picture of the feelings and challenges experienced by working women and their families (Saunders et al., 2009). Semi-structured interviews emphasise open-ended questions and allow more space for flexibility within the interview process. Flexibility enhances trustworthiness and builds a good rapport between the interviewer and the interviewee so that the nature of the feelings, emotions and experiences of WFC and social support can be explored in depth and in detail (Denscombe, 2007; King & Horrocks, 2010). In addition, one of the findings from the focus groups was that the issue of "conflict" in work and family is considered sensitive in Indonesian families. Due to the careful consideration expressed through the use of these techniques, the interviewee can be encouraged to discuss her personal experiences with spontaneity, openness and honesty (Denscombe, 2007). The interviewee's deeper information produces rich qualitative data that offer valuable insight for the research. Thus, a high level of confidentiality and anonymity is needed (King & Horrocks, 2010).

The interview process started with introducing the interviewer and the aims of the study, along with information on confidentiality and ethics (see appendix 4A, 4B for female academics and appendix 5A, 5B for human resource managers). Next, the consent form was signed by both parties (see appendix 6). The interviews began with an informal conversation to build rapport with the participants, such as discussing an interesting issue about children. Establishing rapport between the researcher and the participants is a key factor in building trust and allowing a comfortable conversation during the interview process. Good rapport will enhance the depth of the data collected and improve the validity of the research findings (King & Horrocks, 2010). Each interview was recorded. Since the interviews depended on voluntary participation, the participants were informed they could feel free to ask the researcher to pause the recorder at any time if they so desired. Power dynamics were handled in the interviews to enable an enhanced prerogative for interviewees to communicate spontaneously (King & Horrocks, 2010).

The interview guidelines were extended and developed from the FGD questions, particularly to follow up with respect to social support strategies. Some initial questions were adapted from Joblin's study (2003) and developed based on the framework literature. To obtain an understanding of how social support was used by the participants, they were asked, for example, "How do you balance your different work and family demands? Do you think you need support from others to balance your work and family demands? In general, why do you think you need or do not need help from others? What is the meaning of people around you related to your work and family demands? On a scale of 1 to 5, with 5 being the most important, how important is the role of social support in your work and family life?"

Four topics were covered in the interview process: 1) the strategies used to alleviate WFC, 2) sources of social support, 3) the workplace culture and work's support of family, and 4) the university's response (see appendix 9). However, in practice, the participants began to answer the interview questions by explaining their WFC experiences. Thus, an additional interview topic was added about the experience of WFC. In this case, the interviews evolved through an organic process, which is another advantage of interviews. Similar to the interviews with the female academics, in-depth interviews with human resource managers were also conducted to provide data from an organisational perspective. The interview with university human resource managers asked about two topics, covering 1) the response to WFC and 2) the university's formal/informal support policies (see appendix 10).

4.5.2. Participants and data collection

The participants in Phase III were sampled from the survey participants by inviting them to participate further in the interview phase. As this thesis uses sequential sampling (Creswell, 2003; Creswell & Clark, 2011), the end of the survey booklet contained a question to encourage the survey respondents' participation in the interviews. Those who agreed to participate in the interviews were asked to provide personal contact details such as their names, phone numbers, email addresses, and the times that they were available to be called. Eighty-seven participants indicated that they wished to participate in the interview sessions.

The interviewees were selected based on theoretical sampling (Strauss & Corbin, 2008). Strauss and Corbin (2008p. 201) define theoretical sampling as follows:

Data gathering driven by concepts derived from the evolving theory and based on the concept of making comparisons whose purpose is to go to places, people, or events that will maximize opportunities to discover variations among concepts and to density categories in terms of their properties and dimensions.

Theoretical sampling guided the researcher in choosing participants who would have relevant information related to the research questions (Auerbach & Silverstein, 2003; Merriam, 2009; Strauss & Corbin, 2008). It was anticipated that these respondents would yield rich data. Participants in this stage were selected using a purposive non-random sampling approach based on pre-determined criteria, such as their age, academic rank, job tenure, and the number and ages of their children (Saunders et al., 2009). The sampling method sought to achieve the maximum variation of participants' characteristics (Miles & Huberman, 1994). First, the researcher classified the 87 participants based on pre-determined criteria to achieve diversity amongst their backgrounds. Then, based on the criteria, the researcher listed potential participants to be contacted first when making appointments for interviews. However, some of them cancelled their participation in the interview session because of time and distance constraints.

There is no "best rule" to determine the appropriate sample size in a qualitative study. However, the theoretical saturation principle can be used to determine an adequate sample size. According to Strauss and Corbin (2008), theoretical saturation occurs when no new properties, dimensions, or relationships emerge during analysis and when the relationships among categories are well-established and validated. Moreover, the researcher's experience and knowledge can contribute to determining an appropriate sample size (Morse, 2000). After considering all of the aspects of theoretical saturation, the interview process finally ended after the twentieth female academic was interviewed. The sample size is considered acceptable once the theoretical saturation of the data has been achieved, i.e., when the interviews are not producing new data determined by the data analysis process (Auerbach & Silverstein, 2003; Denzin & Lincoln, 2000). Data saturation can be achieved with between 10 and 60 participants (Strauss & Corbin, 2008).

The interviews were conducted from July 2011 to August 2011. All of the interview sessions were administered during work hours at the interviewees' offices, except for two participants; one participant was interviewed in a public space, and one participant was interviewed over the telephone because of time constraints and obstacles related to distance. The mean amount of time spent on the interviews was one hour.

This phase also included interviewing a human resource manager from each of the universities involved in the study. The aim of these interviews was to provide information about universities' responses and experiences in addressing WFC issues that affect female academics. From the six selected universities, only three managers (from universities B, C, and D) agreed to participate in the study. The interview session was conducted during work hours at the interviewees' offices and took an average of one hour.

4.5.3. Trustworthiness of the study

Analysis of qualitative studies is indicated as subjective, interpretative and based on contextual data; this is the opposite of the analysis of quantitative studies, which attempts to avoid those elements (Auerbach & Silverstein, 2003; Strauss & Corbin, 2008; Thomson, 2011). However, in qualitative studies, the concepts of validity and reliability are used to describe several aspects of trustworthiness, but they are applied in different terms (Golafshani, 2003). To maintain the trustworthiness of the study during the analysis of the qualitative data, the researchers attempted several ways to enhance the reliability of the findings, covering concepts such as credibility, dependability and transferability (Guba, 1981; Lincoln & Guba, 1985). Despite the fact that these concepts are separate, in this study, they should be viewed as intertwined.

Credibility relates to the effort of establishing the believability of the research findings (Graneheim & Lundman, 2004). In this study, credibility focuses on the qualification and richness of data gathered and data analysis. Some techniques were applied here to enhance the study's credibility. With respect to data analysis, several

methods were used. First, debriefing sessions between the researcher and her supervisors enabled the researcher to develop ideas and interpretations with the aim of avoiding personal biases and preferences (Shenton, 2004). Second, the researcher followed up on some confounding data that needed more clarification or feedback from the participants. Clarification was gained during and/or after the transcription process, when the researcher contacted the participants to obtain clarification regarding some unclear/ambiguous data, for example, the Javanese terms used. This method reduces subjective bias and enhances the accuracy of data interpretation (Johnson, 1997). Third, during the process of qualitative data analysis, the researcher acknowledged the issue of “inwards-outwards”, which depicts the reflexive issue of how the researcher has attempted to control subjectivity in the research (King & Horrocks, 2010). Reflexivity is understood as related to the researchers’ inward attention, knowledge, and experiences in analysing qualitative data (King & Horrocks, 2010). In this case, the researcher is not value-free but imports her personal values and beliefs. In particular, her experience as a lecturer allowed her to gain a great deal of knowledge about the regulations in Indonesian higher education; the researcher does not share all commonalities with the participants of the study because although she is a married female academic, she does not yet have children. Thus, the nature of WFC experienced by the researcher is different from that experienced by the study participants.

To maintain data credibility, the researcher also managed the data collection procedure and, in particular, took a selection approach to obtain various background demographics from the interviewees. Accordingly, this variation is expected to contribute to a richer variation of the phenomena of WFC in Indonesia. Moreover, by using semi-structured interviews and an open-ended question format, the method is expected to produce rich data (King & Horrocks, 2010). In this study, triangulation is also used to maintain the credibility of the study (Creswell & Clark, 2011; Teddlie & Tashakkori, 2009). Mixed methods allow the use of triangulation methods, which enriches the data through multiple data sources (women academics and university human resource managers), forms of data collection (FGDs, surveys and in-depth interviews), and multiple forms of data analysis (quantitative and qualitative analysis).

Dependability is associated with the consistency and repeatability of the research findings (Graneheim & Lundman, 2004). To enhance the dependability of this study, a set of semi-structured and guideline interview questions were designed. More importantly, the interviews were recorded and transcribed so that they could be replicated. Furthermore, the researcher clearly explained the details of the research procedure, which enables replication.

Transferability refers to the extent to which the research findings can be transferred to other research settings (Creswell & Clark, 2011; Graneheim & Lundman, 2004). Although the qualitative part of this study is concerned with WFC and social support mechanisms experienced by specific, characteristic participants in a specific cultural context, this study presents rich and appropriate quotations of the participants' experiences, which enable the reader to decide whether the findings can be transferred to a different characteristic background and cultural context (Graneheim & Lundman, 2004).

Finally, the validation process was used once the step of reviewing themes found consistency and fit between the data set and thematic map (see step 4, Figure 4.5). Insofar as the thematic map produced does not fit with the data set, it needs to return to a further review of the coding until a fitting thematic is devised (Braun & Clarke, 2006).

4.5.4. Procedure of the thematic analysis

The in-depth interview data were analysed using thematic analysis in a manner similar to that used to analyse the focus group data. After each interview, data were transcribed verbatim, printed and crosschecked against the original recordings, and corrections were made. Due to the interviews being conducted in the first language of the participants—Bahasa Indonesian—the researcher had to translate them into English. Due to time and resource constraints similar to those affecting the focus group data, the translation of the interview data used the forward translation method (Maneesriwongul & Dixon, 2004). To check the accuracy of the translation, the researcher employed an Indonesian colleague who was a lecturer in the English

Department at Indonesia's Islamic Sultan Agung University. For specific qualitative data that needed rigorous forward and backward translation, the researcher obtained help from staff at the Curtin Business School Communication Skills Centre. Next, the results of the translations were discussed with supervisors who were native English speakers. The entire qualitative data analysis relied on NVIVO (version 9) to assist in the organisation, coding and analysis of large volumes of qualitative textual data.

In a qualitative context, Braun and Clarke (2006 p. 79) define thematic analysis as “a method of identifying, analysing and reporting patterns (themes) within data”. A theme refers to a specific pattern of meaning found in a data set. Typical themes can contain either manifest or latent content (Braun & Clarke, 2006). Manifest content refers to something that is directly observable, whereas latent content refers to something that is implicitly unobservable. This analysis involves searching and probing across a data set derived from a number of interviews to find repeated patterns of meaning. The thematic analysis procedures in this thesis follow Braun and Clarke's steps (2006), as shown below in Figure 4.5.

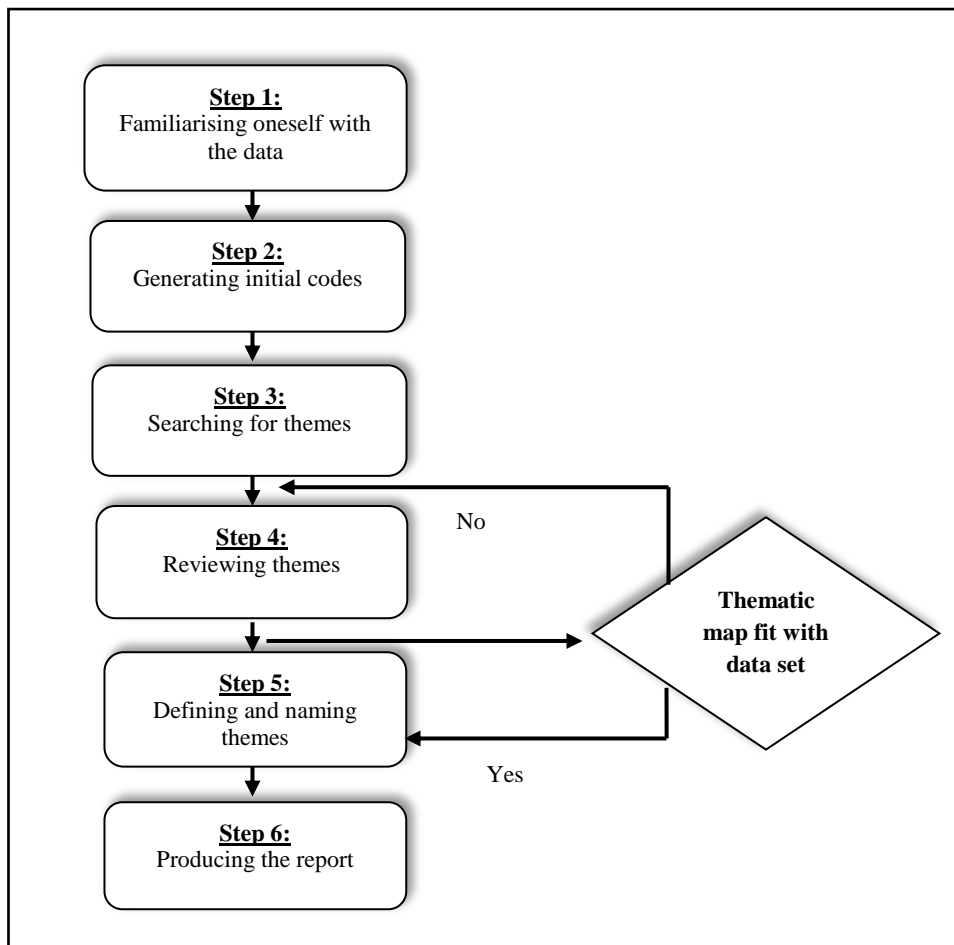


Figure 4.4: The process of qualitative thematic analysis

Source: Braun and Clarke (2006)

First, to analyse the qualitative data, the researcher read all of the transcriptions several times to list the patterns of experience related to WFC that emerged from the participants' stories (step 1). This step subsequently produced initial codes or open coding (step 2). Coding is a procedure that involves organising transcript texts and finding patterns within their organisation (Auerbach & Silverstein, 2003). During the coding process, which involves textual analysis, the researcher should be aware of the multiple meanings and interpretations of texts, which can be classified as either raw text or relevant text. Raw text or manifest content refers to what texts say according to the content aspect, whereas relevant text or latent contents need more interpretation of the underlying meaning of the text (Auerbach & Silverstein, 2003; Graneheim & Lundman, 2004). During coding, both the repeating and the contrasting of ideas sheds light on the research concern. Excerpts of statements from

the interview with Ibu Winarsih¹ relevant to the mechanism used to address WFC are set forth below. Sections of text that were coded are shown in bold.

*I will tell you about my intention in terms of why I am working as an academician here. **First, my goal in working at this university is mainly not to merely pursue a career, but it is more related to my desire to share what I do best with others. I feel satisfied when I am teaching. By being a teacher, I contribute to the process of creating qualified human resources for society. The next reason is that I want to help my husband earn money for our family. I really don't care about a career. I go to work after getting permission from my husband. If he did not allow me to go, I would be a stay-at-home mother** (ibu Winarsih).*

Further examples of excerpts from interview transcripts are shown below from the interviews with two participants.

Ibu Maryati:

*...I start my daily routine in the morning before dawn to prepare for my day. The distance between my home and office is approximately 20 kilometres, but you know the traffic is always busy, so sometimes I need about 40 minutes to 1 hour to get to the office. Every day, I leave home at 8:00 a.m. and I'm back home at 4:00 p.m., then I pick up my children from school. **I usually wake up early, before dawn, at 4:30 a.m. to prepare breakfast and lunch all at once. I wake up my daughter at 5:00 a.m., and I try to train and involve her in the morning chores, such as preparing breakfast. Everything is done by my daughter and me because I haven't employed a live-in domestic helper. But, I have a temporary domestic helper who comes twice a week only to help me with washing and ironing the clothes** (ibu Maryati).*

Ibu Sri:

***My mother is an entrepreneurial woman. She has worked since I was a child, selling various household equipment and furniture at home; we have a small showroom at home. She is good at making money and running a business, she's an expert in cooking, and she's an educated woman as well. Now, I follow my mother as my model. I always tell my daughters, 'As a woman, I am a Master's graduate; I've attained higher education, but I am also good at food shopping, I am an expert in cooking, and I am able to prepare lunch for my family'. I tell them, 'I have been able to do it ever since I was at school. When I was a student, I sewed and made clothes by myself. I never bought them** (ibu Sri).*

The coding procedure in this study follows the steps recommended by Graneheim and Lundman (2004). Table 4.8 shows how the analysis was conducted using NVIVO and how the bold statements and phrases above were condensed and transformed into key phrases (the second column). Next, the key phrases were abstracted and interpreted for their underlying meaning before being labelled with a

¹ Pseudonyms are used throughout the thesis to protect the anonymity of the participants.

code. In this step, the key phrases were grouped into similar categories (the third column). Finally, the categorisation process enabled the researcher to move from the grouped ideas of the participants into sub-themes.

Table 4.8: Transformation from text to sub-theme through the thematic analysis process

Excerpt	Key phrases	Category	Sub-theme
<i>First, my goal in working at this university is mainly not to merely pursue a career, but it is more related to my desire to share what I do best with others. I feel satisfied when I am teaching. By being a teacher, I contribute to the process of creating qualified human resources for society. The next reason is that I want to help my husband earn money for our family. I really don't care about a career. I go to work after getting permission from my husband (ibu Winarsih).</i>	<ul style="list-style-type: none">- not to merely pursue a career- to share what I do best with others	- not career-oriented	Subordinate position
	<ul style="list-style-type: none">- contribute to the process of creating qualified human resources- to help my husband	<ul style="list-style-type: none">- want to contribute to help others/husband/family	
	<ul style="list-style-type: none">- getting permission from my husband	<ul style="list-style-type: none">- respectfulness to husband	
<i>I usually wake up early, before dawn, at 4:30 a.m. to prepare breakfast and lunch all at once. I wake up my daughter at 5:00 a.m., and I try to train and involve her in the morning chores, such as preparing breakfast. Everything is done by my daughter and me because I haven't employed a live-in domestic helper (ibu Maryati).</i>	<ul style="list-style-type: none">- wake up early, before dawn, at 4:30 a.m. to prepare breakfast and lunch all at once	<ul style="list-style-type: none">- responsible for serving family needs	Mother as role model
	<ul style="list-style-type: none">- wake up my daughter at 5:00 a.m.- train and involve her in the morning chores- everything is done by my daughter and me	<ul style="list-style-type: none">- make herself a model for her daughter	
<i>My mother is an entrepreneurial woman. She has worked since I was child, selling various household equipment and furniture at home; we have a small showroom at home. She is good at making money and running a business, she's an expert in cooking, and she's an educated woman as well. Now, I follow my mother as my model (ibu Sri).</i>	<ul style="list-style-type: none">- my mother is an entrepreneurial woman	<ul style="list-style-type: none">- my mother is my inspiration	
	<ul style="list-style-type: none">- she is good at making money		
	<ul style="list-style-type: none">- she's an expert in cooking, and she's an educated woman as well		
	<ul style="list-style-type: none">- I follow my mother as my model		
<i>I always tell my daughters, 'As a woman, I am a Master's graduate, I have attained higher education, but I am also good at food shopping, I am an expert in cooking, and I am able to prepare lunch for my family' (ibu Sri).</i>	<ul style="list-style-type: none">- I am also good at food shopping, I am an expert in cooking, and I am able to prepare lunch for my family	<ul style="list-style-type: none">- carry out mother's role	Perception of a good mother and a good wife
<i>All of the things related to the children's schooling were undertaken by me, it has to be so, right? [She gives an example: it is common for Indonesian mothers to sit beside the children in the evening, teaching her children at home to do homework tasks or to prepare for an exam the following day]. I will help the kids with science and mathematics lessons... (ibu Sri).</i>	<ul style="list-style-type: none">- All of the things related to the children's schooling are undertaken by me, it has to be so, right?		
	<ul style="list-style-type: none">- I will help the kids		

Excerpt	Key phrases	Category	Sub-theme
<i>On Sunday, then, I am alone with the children at home, and I use it as the best time to teach my daughters how to cook. It is really a fantastic time; I absolutely enjoy it and am happy doing these things with my children. On Sunday mornings, our agenda is ‘kerja bakti’ at home [doing all household tasks by involving all family members as team]</i> (ibu Sri).	- On Sunday, then, I am alone with the children at home	See above	See above
	- I use it as the best time to teach my daughters how to cook		
	- On Sunday mornings, our agenda is ‘kerja bakti’ at home [doing all household tasks by involving all family members as a team]		
<i>If both of us should be travelling and must leave the children, we discuss which assignment is the most important [for our careers]. If mine is more significant, then he decides to take a leave of absence. He will replace my position to accompany the children at home while I am away. But I think this is not fair [for him]. I would never let my husband take a leave of absence in the future because of my job. He already sacrifices himself and his job for me to take care of the children while I am away</i> (ibu Dinna).	- I would never let my husband take a leave of absence in the future because of my job	- carry out a wife’s role	
<i>Promptly, after returning from the office, I take over all of the domestic tasks that are undertaken by domestic helpers, such as cooking dinner and feeding the kids. I know my position at home [as mother and wife]. The domestic helper only helps to fulfil a part of my responsibility at home; she couldn’t change my position [at home]. I remain the manager at home. In addition, it’s become our commitment that we don’t want a negative stigma from others that our children are the domestic helper’s kids. I don’t want the kids to have more of an emotional bond to the domestic helper than to me</i> (ibu Siwi).	- I will take over all of the domestic tasks that are undertaken by domestic helpers, such cooking dinner and feeding the kids	- carry out a mother’s and a wife’s roles	
	- I know my position at home [as mother and wife]		
	- I remain the manager at home		

After all of the data were coded and the sub-themes identified, the researcher developed a coding system or axial coding that was performed by comparing different codes across the data set and formulating the underlying meaning of the sub-themes into a broader theme (step 3). The sub-themes were linked together through their relationship to the theme of the research question: how social support mechanisms are used to address WFC. An example of the thematic findings is presented in Table 4.9 below.

Table 4.9: Strong motherhood mandate theme

Sub-themes	Theme
Subordinate position	Strong motherhood mandate
Mother as role model	
Perception of a good mother and a good wife	

The next step of the thematic analysis involved reviewing the themes, including refining and confirming those themes for which there are enough data to support them (step 4). In this step, a thematic map of the data was developed to determine the full meaning of the data set. The comprehensive thematic map results will be presented in Section 6.4 of Chapter 6. Defining and naming themes was the next step after the thematic map was found acceptable within the theoretical framework (step 5). In this step, the interpretation of the thematic map in the context of the conceptual framework was aimed at developing knowledge or consolidating new knowledge. Finally, the thematic analysis ended with a write-up of the data analysis report (step 6). Although the thematic data analysis procedure is described as a linear process, in practice, the analysis involved a non-linear process, or a back-and-forth movement, between the steps.

Although thematic analysis looks relatively similar to other methods (e.g., grounded theory) (Braun & Clarke, 2006), when conducting a qualitative data analysis, one should be aware of potential pitfalls, such as the researcher's subjectivity, mood and style, which can threaten both validity and reliability. This can lead to failures in

analysis and, in turn, to untrustworthy research findings (Braun & Clarke, 2006). Therefore, it is vital that the researcher work with her supervisors to ensure a system of codes.

4.6. Ethical issues and data storage

The ethical standards and guidelines of Curtin University were followed in conducting this study. Approvals from the Human Research Ethics Committees of Curtin University and from the six participating universities were obtained. All of the survey respondents, interviewees and participants in the qualitative study were assured that the data collected would be used solely for the purpose of this research. Information about the research project was given to both the survey respondents and the interviewees on an information sheet. The respondents were informed that when they returned the questionnaire, they were giving their informed consent to participate in the survey. In the focus group and interview sections, the participants gave informed consent and signed a consent form that asserted their agreement to participate in the study. The anonymity and confidentiality of the respondents' backgrounds were maintained at all times. Participants were informed that their participation was voluntary and that they could withdraw at any time. All information during the focus groups discussion and interview process were taped, for which the researcher asked permission.

The data were analysed using computerised quantitative and qualitative software and were securely stored with access restricted to the researcher, the principal supervisor and authorised technical support personnel. All of the data collected and the related documents—including surveys, transcripts, computer files and others—were kept in a secure, password-protected environment. In line with university policy, the data and documents will be stored for a minimum of five years.

4.7. Chapter summary

This chapter outlines the research methodology, including the rationale for choosing a mixed-methods approach, the research process, and the design of this study. The

research strategy, which consists of a three-phase study that includes a focus group, a survey, and interviews, was also outlined in this chapter. The findings of Phase I, the focus groups, were discussed, particularly in relation to developing and modifying the questionnaire instrument to account for aspects of Indonesian culture. The survey pilot study of Phase II was conducted, and the reliability and validity of the variables were examined. The reliability and validity analysis revealed that the instruments of this study were reliable, except for the new theme of student support. However, statistical reasons permit the maintenance of the low reliability of student support by dropping the second item and using only a single item for further analysis. Overall the survey data collection showed a good response rate, which enabled to conduct data analysis. The interview strategies of Phase III were discussed, particularly, how the researcher not only collected qualitative data but also analysed and assured the trustworthiness of the study. Furthermore, the ethical issues involved in the collection of data through the focus groups, surveys, and interviews were discussed. Chapter 5 will present the two-phase study findings: focus groups, particularly exploring how the participants defined and understood the nature of WFC, and the survey-respondents' experiences of WFC.

CHAPTER 5

FINDINGS PHASE I AND II—FOCUS GROUP DISCUSSIONS AND SURVEY

5.1. Introduction

Chapter 4 provided a detailed description of the mixed methods used in this study and a guide to the data analysis strategies used. The data analysis and research findings are presented in this chapter and Chapter 6. The ordering of this material follows the sequential mixed-methods design of the study. This chapter presents the results of Phase I, which is the FGD, and follows with the results of Phase II, which is the survey. The results of Phase III, which is the interview phase, will be presented in next chapter. Section 5.2 focuses on the preliminary findings of the focus groups. Section 5.3 presents the survey findings, beginning with a descriptive analysis of the respondents' backgrounds and the survey variables. Section 5.4 presents the survey evidence of the WFC experience, and the following Section 5.5 discusses the determinants of WFC.

5.2. The focus group discussions results

As previously mentioned, FGDs were conducted as a preliminary study in Phase I. Specifically, the focus groups had two objectives: 1) to confirm whether WFC exists among the sample of women academics in Indonesia and, if so, how the women defined and understood the nature of WFC; and 2) to obtain initial information for the design of the survey instrument. The design of the focus groups, procedure and

data collection along with the characteristics of the participants were presented in Chapter 4. The following section will discuss the findings from the analysis of the FGDs.

5.2.1. Focus group data analysis

In this study, the qualitative data from both the focus groups and the in-depth interviews were analysed using thematic analysis (see the details in Chapter 4). After each FGD was transcribed verbatim, the researcher read through the transcripts several times to assess the extent to which the participants understood the concept of WFC. Process coding was guided by several questions that came to the researcher's mind about the phenomenon of WFC (Charmaz, 2006).

During the process of analysing the focus group data, the coding approach allowed the researcher to pull from the data codes and concepts relevant to the purpose of the study. This allowed her to obtain local definitions and understandings of the nature of WFC from the Javanese perspective and to obtain initial information for the design of the survey variables. The unit analysis for a code was determined by the participants' responses, not directed or predetermined by decisions about coding words, phrases, or sentences. In keeping with the study, common and easily recognisable Javanese names were selected as pseudonyms for each participant. Moreover, the title of *ibu* was put before the pseudonym of participants' names to demonstrate respect for the Javanese women involved.

5.2.2. Indicators of work-family conflict among Javanese female academics

The focus group results indicated that the participants experienced difficulties managing their work duties and family responsibilities in a manner similar to that of their Western counterparts. The data show that WFC is a real phenomenon in Java, and that the issues covered by the research questions are relevant. The data also indicate a readiness to accept all of the consequences of being both a professional academic and a mother. Such readiness means that the participants are prepared for the impact and double burden caused by *peran ganda*—the double role. All of the

participants perceived that they must struggle to fulfil the responsibilities of this double role. The participants agreed that the burden and responsibility from one domain (e.g., work) would have an impact on performance in the other domain (e.g., family) and vice versa.

These findings were derived from the participants' answers to the following question: How do you understand the concept of WFC? This question was followed by several more specific questions, including: Do you (or your colleagues or anyone else you know) ever experience this conflict? Do you talk about this conflict with your colleagues? Are you and your colleagues familiar with this conflict? How do you (or your colleagues) describe it? What are the causes of WFC? (See appendix 7 for additional details). The answers to these questions suggested two themes that were relevant to the women's experience of WFC: **Intensity** and **Feelings of guilt**.

5.2.2.1. Intensity

Intensity is used to describe the frequency of WFC occurring in the daily lives of the participants. Intensity can also be interpreted as participants' understanding of the issue of WFC. The participants expressed the intensity of their experience of WFC in specific terms, such as "it was common", "it always happened in my life" or "almost every day". By these terms, it could be inferred that they experienced high-intensity WFC. As one participant said,

I experienced it [work-family conflict] almost every day (FGD1, Ibu Warsi).

In Javanese culture, holding a position is regarded as a duty. Women in families and communities have specific positions and roles; they must serve other family members. Therefore, whether a woman is a daughter, a wife or a mother, the primary role to which she should commit is to behave in line with *kodrat wanita*, which translates to 'women's nature', which involves serving the family's needs, providing food and taking care of children and elderly family members. For this reason, Indonesian women are automatically labelled *ibu rumah tangga*—housewives—after they are married. Conversely, being a paid worker is a choice. As one participant said about her primary duties as a woman,

I understand that in my position as a woman with double roles, I will sacrifice my family. As you know, being a married woman, our main duty is being 'ibu rumah tangga'—housewives—whereas being a lecturer is an additional role (FGD2, Ibu Hapsari)

In the contemporary era, the housewife role of Indonesian women with school-aged children has an added responsibility, which is that of a “private teacher”. The Indonesian national education system is characterised by a high degree of competitiveness, even for primary-school-aged children. In an era of modernisation, Indonesian women are still expected to be more responsible in domestic and family life than in jobs and careers. There are no excuses for ignoring the main role of responding to domestic demands. Thus, professional married women with children understand that although they have double responsibilities in different domains, they are still expected to be more devoted to family and home demands.

The women who participated in the FGDs appeared to recognise their position in their family and society. They understood the consequences, burdens as well as the responsibilities and duties of being women with double roles. Therefore, the participants stated that they were familiar with such conflict. The conflicts caused by the incompatibility of work and family demands are experienced almost every day by these women and therefore, according to them, WFC is not new. The participants agree that they have to be strong and resilient to face difficult situations in their lives. The participants described that they experienced the most difficulties after they married, had a baby and had preschool-aged children.

The focus group data also revealed that academic women have only limited freedom to decide their own activities. Culturally and religiously, married women in Java are obliged to acquire a *ridho*—a blessing—from their husbands before engaging in paid employment. Women are expected to accept, obey and respect their husbands' decision. Therefore, a lack of support from husbands often emerged as a distraction for the women who participated in the FGDs.

...another problem is interaction and communication with male colleagues. My husband assumes that how we communicate with each other, especially with male counterparts, is different from the manner of communication in his workplace. He

assumes that female and male employees in my workplace joke with each other easily. He does not like it if I am involved in such communication. According to him, as married women, we should restrict our relationships with male colleagues (FGD1, ibu Lina).

5.2.2.2. Feelings of guilt

The FGDs also revealed that guilt could be an important psychological impact of WFC. This guilt was felt towards people with whom the women had familial or professional relationships. The participants revealed that they felt guilty if they were not able to serve their specific roles in either the work or family domain properly because of interference from the other role. In particular, feelings of guilt were found in relation to children and husbands. As mentioned previously, Javanese culture tends to define women's primary roles as being in the home. As such additional roles, such as professional employment, can be perceived as a distraction. The longer the hours spent at work, the more the participants lost valuable family time. In this case, most of the participants revealed that teaching night classes, which were usually scheduled during the semester between 4:00 p.m. and 9:30 p.m., took over family time. This particularly caused feelings of guilt for those with toddlers and school-aged children. They missed the time with their children and were not able to be with them to support them in doing their homework.

I have not had enough time to do 'nyinauni' [teaching children at home to do homework or assignments]. Sometimes, I compare myself to stay-at-home mothers. They have more time than me, and this makes me feel guilty in relation to my child (FGD1, Ibu Fajar).

Participants who had to leave home early also expressed their feelings of guilt for the inconvenience caused to their children, husbands, and parents or parents-in-law.

I teach a class too early in the morning [at 7:00 a.m.]. Therefore, I am not able to finish all the things at home before leaving. I have to hurry. I can't even prepare everything for my husband [before he leaves home for work]. This situation makes me feel uncomfortable (FGD1, Ibu Lina).

Other participants spoke of their guilt due to feeling less dutiful to their parents. Overloading with paid work leads to difficulties in arranging visiting times for those who have a parent living far away in a village. Other problems such as the mismatched holiday schedules of husbands, participants and children make it

difficult to visit elderly relatives. In situations in which the women asked their parents to live with them, these women still felt that they were not able to serve their elderly parents properly; instead, domestic helpers took care of their needs.

When I brought my elderly mother to my house, she said she was not happy living in my house because according to her, it was not home, but a jail. She blamed me for never paying attention to her because every day, I left early in the morning and came back home in the evening. Yeah, I was very busy at that time, and I trusted that all of her needs would be attended to by my domestic helper (FGD1, Ibu Kiki).

5.2.3. The perception and meaning of work-family conflict according to Javanese female academics

The FGDs data also provided insight into how Javanese academic women conceptualise WFC. In general, the participants considered wanted to avoid the term *konflik*, which is the Indonesian translation of ‘conflict’. According to the participants, the word “conflict” is problematic. This is because “conflict” depicts and represents a negative perception and if it is linked with “work-family conflict”, it shows strongly negative connotations of work and family performance. In traditional Javanese society, it is taboo to talk about family secrets in public. Furthermore, the word “conflict” is opposite to a value central to Javanese culture, which is *rukun*—harmony and peace. In this study, the participants preferred to replace “conflict” with “challenge” to describe the consequences of balancing work and family demands. It is a form of euphemism to say conflict in a nice way, but essentially, when the participants used the word “challenge” they appeared to be aware that WFC is a consequence for academic women in Java.

The FGDs data also revealed several further key patterns of how Javanese academic women discuss WFC which are summarised in Table 5.1.

Table 5.1: Finding the meaning of work-family conflict and sample responses

Excerpts sample	Interpretation of meaning
<i>Those things [work-family conflict] do not burden me because I have enough familiarity with them and I have faced them almost every day (FGD1, ibu Murni).</i>	Adaptable
<i>Yeah...I never think those things [work-family conflict]; yeah...I just go through life (FGD1, ibu Emilia).</i>	Avoidance → Acceptance
<i>I think those things [work-family conflict] are something that I have to go through; yeah...indeed; I enjoy life and am thankful [to God]. If we focus only on those things [work-family conflict], then we would become more stressed and never move forward (FGD1, ibu Ani).</i>	Avoidance → Acceptance
<i>Yeah...it's simple being either happy or sad...I just put up with it, and then, surely, it will finish later [work]. Moreover, tension in relation to our demands [at home or at the office] is not the same; sometimes, [we work with] high levels of tension, but sometimes not (FGD1, ibu Ani).</i>	Endurance → Acceptance
<i>If you ask about the impact [of double roles], certainly, it has an impact, but we just try to enjoy. Consequently, we have to sacrifice the reduced quality and quantity [of work] to balance work and family (FGD1, ibu Tutik).</i>	Patience → Acceptance
<i>...the best thought is that I must hire a domestic helper. If you have a pre-school kid at home and take the kid to your parents' house, I think that will burden your parents with kids. Therefore, there is no choice. A domestic helper is the solution (FGD2, ibu Firdha).</i>	Need help
<i>Of course we have conflict. Going through all of this [work and family responsibilities] becomes part of our prayer. 'Nrimo ing pandhum' accept all the things, whatever God gives for things to be better. For example, of course we're tired after work, and if [our] child is sick, who will deal with this matter? Of course, this is our task (FGD2, ibu Kinarsih).</i>	Religious obedience
<i>He [my husband] assumes that female and male employees in my workplace joke with each other easily. He does not like it if I am involved in such communication. According to him, as married women, we should restrict our relationships with male colleagues. My husband also directs me not to become a member of too many membership organisations, but instead to belong to only those that are really relevant to my interests (FGD1, Ibu Lina).</i>	Cultural obligation

The data in the table show that several positive ideas were expressed by the participants of the FGDs including their adaptability, endurance, and patience. Their expression suggests that participants either avoid thinking about WFC or that they accept it. Therefore, although the participants appeared to frequently experience WFC, they often claimed that WFC is not a significant issue for them because they

were able to adapt to their dual roles. Some participants also referred to religious obedience, suggesting that obedience to Islamic values acted as a coping strategy for dealing with WFC. Similarly, some of the women spoke of cultural obligation, reflecting the strong cultural norm in Javanese society for the husband to be the head of the household with all family members, including his wife, following his instructions. However, several FGD participants expressed that their adaptability to WFC was enabled by the availability of several support providers.

Based on these findings, the researcher concluded that the best word to capture the experience of WFC amongst academic women in Java Indonesia is *nrimo*, the Javanese translation of ‘acceptance’. The meaning of *nrimo*, acceptance, reflects a mixed interpretation that covers adaptability, optimism, religious obedience, and cultural obligation as well as the need for help from others. In this study, the word “acceptance” is interpreted in a positive manner in terms of how women cope with WFC, but simultaneously, it shows an optimistic and persistent attitude with respect to managing WFC.

The participants associated the *nrimo*, acceptance, of WFC with religious obedience, which is thus expanded to become *nrimo ing pandhum kersane Gusti Allah* and *syukur*. The first statement in the Javanese language means ‘accept all things that God gives’. The second word in the Indonesian language is derived from Arabic and means ‘fully grateful to God for happiness or luck’ (Shihab, n.d.). Thus, in the sample excerpts, the participants mentioned words to express WFC, such as “enjoy”, “happy”, “thankful” and “accept”. Figure 5.1 describes the perception of WFC evident in the FGD data.

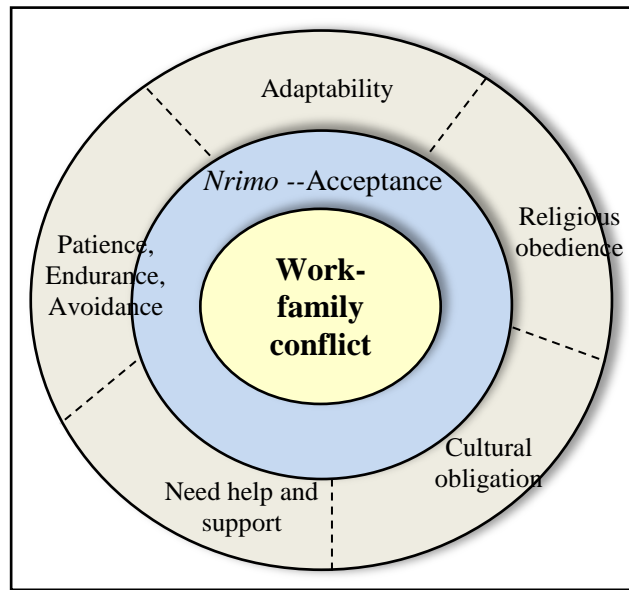


Figure 5.1: Perception of work-family conflict among women academics in Java Indonesia (FGD results)

5.3. The survey results

FGD data indicated that the phenomenon of WFC was real for academic women in Java. This provided a background and justification for the design of Phase II, a quantitative study with a survey approach aimed at identifying research question 1, the determinant factors contributing to work-family conflict among married women academics with children in Java Indonesia. The survey also tested the prevalence of the WFC experience among a larger sample of women academics in Java Indonesia.

5.3.1. The respondents' characteristics

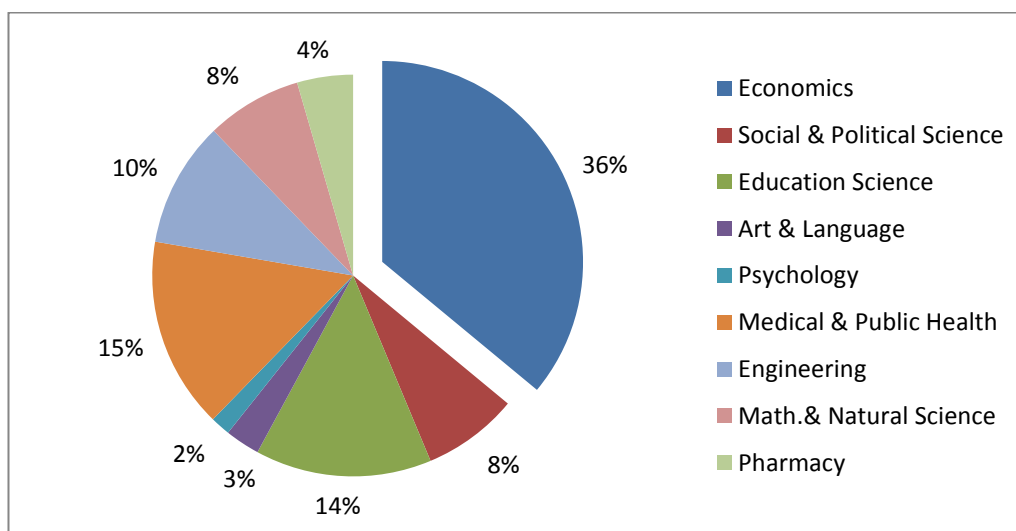
5.3.1.1. Demographics

The survey respondents' backgrounds are summarised in Table 5.2 below. These data provide important contextual information on the situation of Javanese academic women. This thesis includes more other characteristics of the respondents (i.e. number of children) as family-domain-related factors and they are presented in Table 5.4.

Table 5.2: Characteristic backgrounds of the survey respondents (N = 232)

Variables	N	%	Mean	Med	SD	Range
University type						
State	186	80.2	-	-	-	-
Private	46	19.8				
Faculty type						
Social	140	60.3	-	-	-	-
Science	92	39.7				
Academic rank						
<i>Asisten Ahli</i> (lecturer)	74	31.9	-	-	-	-
<i>Lektor</i> (senior lecturer)	84	36.2				
<i>Lektor Kepala</i> (associate professor)	72	31				
<i>Guru Besar</i> (professor)	2	.9				
Organisational tenure (years)	-	-	14.2	13	8.6	.5-35
Time married (years)	-	-	15.2	14	8.7	2-38

The majority of the respondents came from state universities (80.2%), and the rest reported working at private universities (19.8%). More of the respondents worked in social faculties (60.3%) than in science faculties (39.7%). It was not surprising that most of the sample came from the social faculties. In Indonesia, social faculties are the targeted preference of secondary-graduated students. This evidence supports Idrus' (1999) report that the overall enrolment ratio of tertiary education in Indonesia was 30:70 between science and social courses. This ratio placed economics as the most preferred faculty (see Figure 5.2).

**Figure 5.2:** Survey respondents by faculty

The respondents' ages ranged from 25 to 64 years, with a mean age of 41.4 years (SD = 9.28). The majority of these women were between 30 and 40 years of age (55.2%), followed by the age group of 46 years and above (35.3%); the rest were less than 30 years of age (9.5%).

With respect to educational attainment, the respondents had predominantly completed a Master's degree (75%), whereas those who had completed Bachelor's and Doctoral degrees were similar in percentage (13.4% and 11.6%, respectively). Consequently, only a very small percentage of the academic women were professors (.9%), whereas most of the respondents were senior lecturers (36.2%), lecturers (31.9%), or associate professors (31%). The data on the lack of women representatives in top positions in the academic sector in this study is consistent with data from other sectors in Indonesia, such as the political sector (Parawansa, 2002b) and the bureaucratic sector (Usman, 2012).

5.3.1.2. Work-domain-related factors

Key parts of the survey examined aspects of the work environment that are likely to influence WFC. As explained in Chapter 4, the work-domain-related factors measured in the survey comprise three sets of factors: the work-role-stressor factors, work characteristics, and work-social-support factors. The work-role-stressor factors are four-fold: work overload, work time demands, subordinate responsibility, and work ambiguity. There are two key work characteristics: work autonomy and work schedule flexibility. Work-social-support factors are composed of supervisor support and perceived organisational support. An additional item relating to student support is also included. The descriptive statistics for these sets of work-related factors are shown in Table 5.3 below.

Work role stressors

Table 5.3 shows that the respondents spent from 10 to 60 hours per week working (Mean = 36.4, Median (Med) = 40.00, Standard Deviation (SD) = 8.3). Fifty per cent of the sample spent between 30 to 40 hours per week at work. This response refers to women who normally work full-time. The lowest proportion (20.3%) of the

respondents reported that they work overtime, whereas of 29.7% of the respondents worked fewer than 30 hours per week.

Table 5.3: Descriptive statistics: Work-domain-related factors

Number of items	Factor	N (%)	Mean	Med	SD	Range
1	Number of work hours (hours/week)		36.4	40.00	8.3	10-60
	Less than 30	69 (19.7%)				
	30-40	119 (50%)				
	41 and above	47 (20.3%)				
2	a. Subordinate responsibility					
	Yes	45 (19.4%)				
	No	187(80.6%)				
	b. Number of subordinates	45	11.60	6.00	17.7	1-100
4	Work overload ^a	232	11.78	12.00	2.86	4-19
6	Work ambiguity ^a	232	12.92	12.00	3.12	6-23
3	Work autonomy ^a	232	11.80	12.00	1.61	4-15
3	Work schedule flexibility	232	2.14	2.00	1.07	0-4
6	Supervisor support ^a	232	21.06	22.00	3.29	10-30
14	Perceived organisational support ^a	232	45.22	46.00	5.88	31-62
1	Student support	232	3.15	3.00	.82	1-5

(a) These variables are measured by summing the item scores, which are measured on a 5-point Likert scale

The majority of the women reported that they did not have any responsibility for subordinates (80.6%). Among the women who did have responsibility for subordinates, the mean number of subordinates was 12. Responsibility to subordinates usually applies to women academics whose positions in managerial position.

The respondents indicate low to moderate levels of work overload. The mean total score is 11.78 (SD = 2.86, Med = 12.00, Range = 4-19), as shown at Table 5.3. The data survey found that the respondents experienced low levels of work ambiguity (Mean = 12.92, SD = 3.12, Med = 12.00, Range = 6-23). Overall, the respondents clearly understood and knew well aspects of their jobs, such as authority, objectives, time division, job responsibilities, expectations and explanations.

Work characteristics

The data survey also indicated that respondents had a high level of work autonomy. The majority of the respondents agreed that they have the freedom to decide what and how to do their jobs. They also perceived high levels of work independence (Mean = 11.80, SD = 1.61, Med = 12.00, Range = 4-15).

Work schedule flexibility was measured using three items: two questions asked whether the women academics were able to control their work schedule using a yes/no format, and the third question asked the respondents to identify the control they had over their work schedules using a 5-point Likert scale. Almost half of the respondents answered “yes” to the first and second questions; approximately 47.4% and 49.1%, respectively. Conversely, for the third question, the majority of respondents agreed that it is not difficult to take time off during workdays for personal matters (52.6%). As explained in Chapter 4, the total score of the three items after scaling the common metric will fall between 0 and 4. A higher score reflects higher work schedule flexibility and vice versa. Overall, the respondents perceived a moderate level of schedule flexibility (Mean = 2.14, Med = 2.00, SD = 1.07).

Workplace support

The survey data indicated that supervisor support for the academic women was high (Mean = 21.06, SD = 3.29, Med = 22.00, Range = 10-30). That is, the respondents mostly agreed that their supervisors responded fairly to personal or family needs and provided strong support in accommodating and showing interest in their employees' family issues.

The result in Table 5.3 also shows that the women academics in this study perceived high levels of organisational support (Mean = 45.22, SD = 5.88, Med = 46.00, Range = 31-62). The data suggest that the respondents agreed that the beliefs and philosophies held by their universities supported a family-friendly workplace. The responses on the single item used to measure student support indicated a moderate level (Mean = 3.15, SD = .82, Med = 3.00, Range = 1-5). Keeping in mind the limitations of single item measure, as noted earlier, the results here suggest that most

of the respondents perceived that students were sympathetic if they were unable to accomplish academic tasks because of family matters.

5.3.1.3. Family-domain-related factors

Similar to the work domain, the family domain and related characteristics were measured by three sets of factors: family role stressors, family characteristics, and family social support. Family role stressors comprise four factors, namely, family overloads, family time demands, parental demands and elderly responsibilities. Family characteristics consist of four factors: husbands' employment, family income, domestic helpers, and extended family residents. Family social support is composed of two types of support: instrumental support and emotional support, which includes various social support sources, such as husbands, extended family members, friends/neighbours and domestic helpers. The descriptive statistics for family-domain-related factors are shown in Table 5.4 below.

Table 5.4: Descriptive statistics: Family-domain-related factors

Items	Factor	N (%)	Mean	Med	SD	Range
1	Number of hours spent on family responsibilities (hours/week)		25.1	21.00	11.79	3-60
	Fewer than 30	152 (65.5%)				
	30-40	55 (23.7%)				
	41 and above	25 (10.8%)				
1	Number of children (persons)		1.84	2.00	.88	1-4
	1	87 (37.5%)				
	2-3	136 (58.6%)				
	4 and above	9 (3.9%)				
1	Age of children *		9.40	7.00	7.40	.1-28
	Pre-school (0-5)	86 (37.1%)				
	Primary school (6-12)	68 (29.3%)				
	Teenager/adult (12+)	70 (30.2%)				
2	a. Elderly responsibility					
	Yes	57 (24.6%)				
	No	175 (75.4%)				
	b. Number of elderly persons	56	2.00	2.00	0.96	1-5
1	Husband's job					
	Part-time (< 40 hours)	51(22%)				
	Full-time (40 hours)	149 (64.2%)				
	Business owner (> 40 hours)	32 (13.8%)				
1	Family income (month)					
	Less than \$500	39 (16.8%)				
	\$500 - \$700	81 (34.9%)				
	\$701 - \$900	62 (26.7%)				
	\$901– \$1,000	16 (6.9%)				
	Greater than \$1,000	34 (14.7%)				
2	a. Domestic helper					
	None hired	54 (23.3%)				
	Full-time (living inside)	103 (44.4%)				
	Part-time (living outside)	75 (32.3%)				
	b. Number of domestic helpers	178	1.2		0.4	1-3
2	a. Reside with ext. family					
	Yes	37 (15.9%)				
	No	195 (84.1%)				
	b. Distance					
	Close	100 (43.1%)				
	Far away	110 (47.4%)				
	Not applicable	22 (9.5%)				
4	Family overload		12.93	13.00	3.164	4-20
	Instrumental support:					
4	Husbands		11.76	12.00	2.93	3-16
4	Family members		9.02	9.00	3.37	1-16
4	Friends/neighbours		6.20	6.00	2.68	1-16
4	Domestic helpers		9.49	10.00	3.28	2-16
	Emotional support:					
4	Husbands		17.76	18.00	2.414	7-20
4	Family members		14.59	15.00	3.285	3-20
4	Friends/neighbours		11.77	12.00	3.548	3-20

*excluding respondents whose children live independently outside the home

Family role stressors

Table 5.4 shows that family overload consists of four items associated with family roles in Indonesian culture. This factor was measured by summing the scores from four items described in Chapter 4, which are measured on a five-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. The majority of the respondents confirmed that they have too much work to be able to also adequately perform childcare, home chores, mentoring children's school activities and elderly dependent care. The result in Table 5.4 shows that the respondents perceived high levels of family overload (Mean = 12.93, Med = 13.00, SD = 3.164, Range = 4-15).

In this survey, women academics reported they spent 25.1 hours each week on average (Med = 21.00, SD = 11.79, Range = 3-60) undertaking family responsibilities. The majority of respondents (65.5%) reported that they spent fewer than 30 hours per week, whereas only a small proportion (10.8%) of these women reported spending more than 40 hours per week on family responsibilities.

Parental demand was measured using two questions: the number of children at home and the age of the children. Eight respondents reported that their children were married and lived separately from them; thus, the number of respondents with children at home was 224. The average number of children was 1.84 (Med = 2.00, SD = .88, Range = 1-4). The children's ages were reported as varying from 1 month to 28 years old (Mean = 9.4, Med = 7, SD = 7.40). The highest proportion of the children was younger than school age (37.1%); in second place were preschool-aged children, (30.2%); and the smallest proportion was made up of teenagers and adult children (29.3%). With respect to elderly responsibilities, the majority of the women reported that they did not have any responsibilities for elderly dependent care (75.4%), and of those who did, the number of elderly dependants ranged between 1 and 5 (Mean = 2, Med = 2.00, SD = .96).

Family characteristics

Most of the respondents in this study are from dual-income families. However, four respondents reported that their husbands had retired from formal jobs, although they were still working in *bekerja serabutan*, or 'informal jobs'. Therefore, the option of

“unemployment” was deleted, and the classification of the husbands’ jobs was reported in three categories based on the average weekly time spent working. Most women reported that their husbands were full-time employees (64.2%), spending an average of 40 hours weekly working, which was followed by part-time employees (22.0%), who spent fewer than 40 hours weekly; the last proportion is business owners (13.8%), who spent more than 40 hours per week working.

As mentioned in Chapter 4, the family income profile reported a combination of both husbands’ and respondents’ incomes. The average conversion rate in May-June 2011 between Indonesian Rupiah (Rp) and the US Dollar of \$1 = Rp 10,000 (Rp 9,000 to Rp 9,650, rounding up to Rp 10,000) was used. The majority of respondents reported mid-range income: \$500 to \$700 per month (34.9%) and \$701 to \$900 (26.7%) per month.

The smallest proportion of respondents earned in a range less than \$500 (16.8%) per month, whilst 21.6% reported a family income of \$901 or more. The Indonesian Statistics Bureau reported that a growing middle class has been influenced by increasing Indonesian per capita income. From an income perspective, the data show that the respondents in this study are representative of the middle class in Indonesian society and they enjoy relatively good economic circumstances.

The majority of the respondents in this study hired domestic helpers (76.7%), particularly for child care and household chores. With respect to this type of domestic helper, the respondents preferred to hire full-time or live-in helpers (44.4%) instead of part-time workers or those living outside the house (32.3%). The majority of the respondents reported that they were nuclear families living independently and separately from their extended family members (84.1%). Some of these details are explained in Section 4.4.1.3 Chapter 4, but for analytical purposes, the five options of family residence were collapsed into three classifications: 1) close (refers to adjacent, the same suburb and same town), 2) far away (refers to different provinces) and 3) not applicable. The respondents who reported that their extended families lived close to them (43.1%) comprised a percentage similar to those who reported that their extended family members lived far away in different towns/provinces (47.4%).

Family support

Instrumental support is associated with the practical help provided by a different range of people, such as husbands, extended family members, friends/neighbours, and domestic helpers. More particularly, in this study, instrumental support was measured using four items related to child care, home chore duties, elderly care responsibilities and mentoring children's school activities. Both instrumental support from husbands (Mean = 11.76, Med = 12.00, SD = 2.93, Range = 3-16) and instrumental support from domestic helpers (Mean = 9.49, Med = 10.00, SD = 3.28, Range = 2-16) are perceived as a primary source of assistance for family role demands, ahead of assistance from extended family members (Mean = 9.20, Med = 9.00, SD = 3.37, Range = 1-16) and friends/neighbours (Mean = 6.20, Med = 6.00, SD = 2.68, Range = 1-16), respectively.

The emotional support measures targeted the women's perceptions of the availability and adequacy of their husbands and other family members to help them cope with stress. Similar to instrumental support, women in this study were most likely to report getting emotional support from their husband (Mean = 17.76, Med = 18.00, SD = 2.41, Range = 7-20).

5.3.2. Work-family conflict experience

The survey also provided direct measures of the extent and nature of WFC experienced by Javanese women academics. As explained in Chapter 4, the survey measures of WFC comprised two bi-directional sub-scales: work-to-family conflict ($W \rightarrow FC$), which measures the extent to which work demands interfere with family life, and family-to-work conflict ($F \rightarrow WC$), which measures the extent to which family demands interfere with work duties.

Five items measure $W \rightarrow FC$, and five items measure $F \rightarrow WC$. The survey asked the respondents about the extent to which they agreed or disagreed with statements about $W \rightarrow FC$ and $F \rightarrow WC$, using a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The five responses of each type of WFC were summed for a

maximum score of 25 and a minimum score of 5 for $W \rightarrow FC$ and $F \rightarrow WC$, respectively.

5.3.2.1. Work-to-family conflict ($W \rightarrow FC$)

Details on the $W \rightarrow FC$ measures are presented in Figure 5.2.

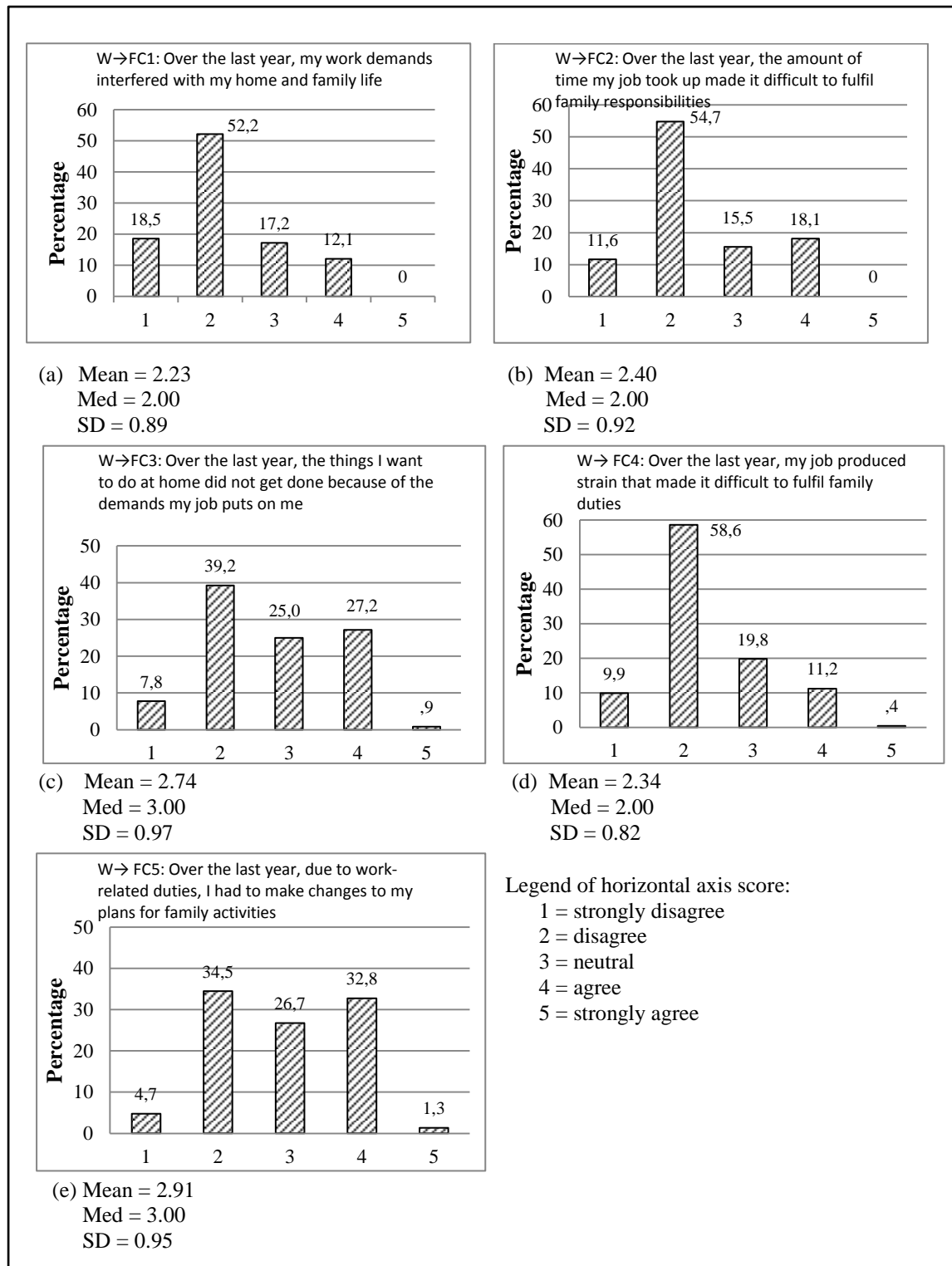


Figure 5.2: Responses for $W \rightarrow FC$ items (N = 232)

The data in Figure 5.2 (a) show that most of the respondents (70.7%) did not agree with the statement that work demands interfere with family demands. The respondents (66.3%) also mostly did not agree that their jobs made it difficult to fulfil family responsibilities (Figure 5.2 b), and 68.5% did not agree that their jobs produce strain that made it difficult to fulfil family responsibilities (Figure 5.2 d). However, more than half (52.3%) agreed that job demands caused them to be unable to accomplish what they wanted to do at home (Figure 5.2 c), and 60.8% of the sample agreed with the statement that because of work duties, they have to change previously planned family activities (Figure 5.2 e)

The distribution of the summed scores on the W→FC variable is shown in Figure 5.3. The mean of W→FC suggests that overall, the respondents either were neutral about the W→FC or disagreed with the statements related to W→FC (Mean = 12.62, Med = 12.00, SD = 3.64). However, a significant percentage (21.09%) of the respondents reported that they experienced a relatively high level of W→FC.

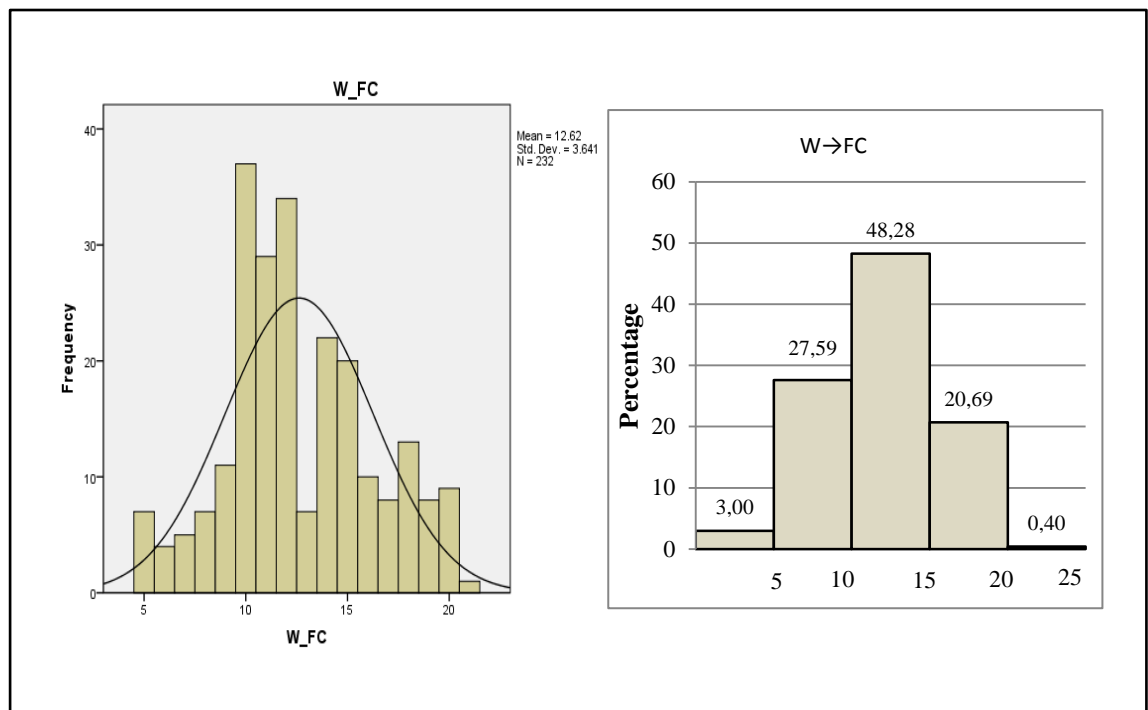


Figure 5.3: Histogram of total W→FC responses

5.3.2.2. Family-to-work conflict (F→WC)

Details on the F→WC results are presented in Figure 5.4.

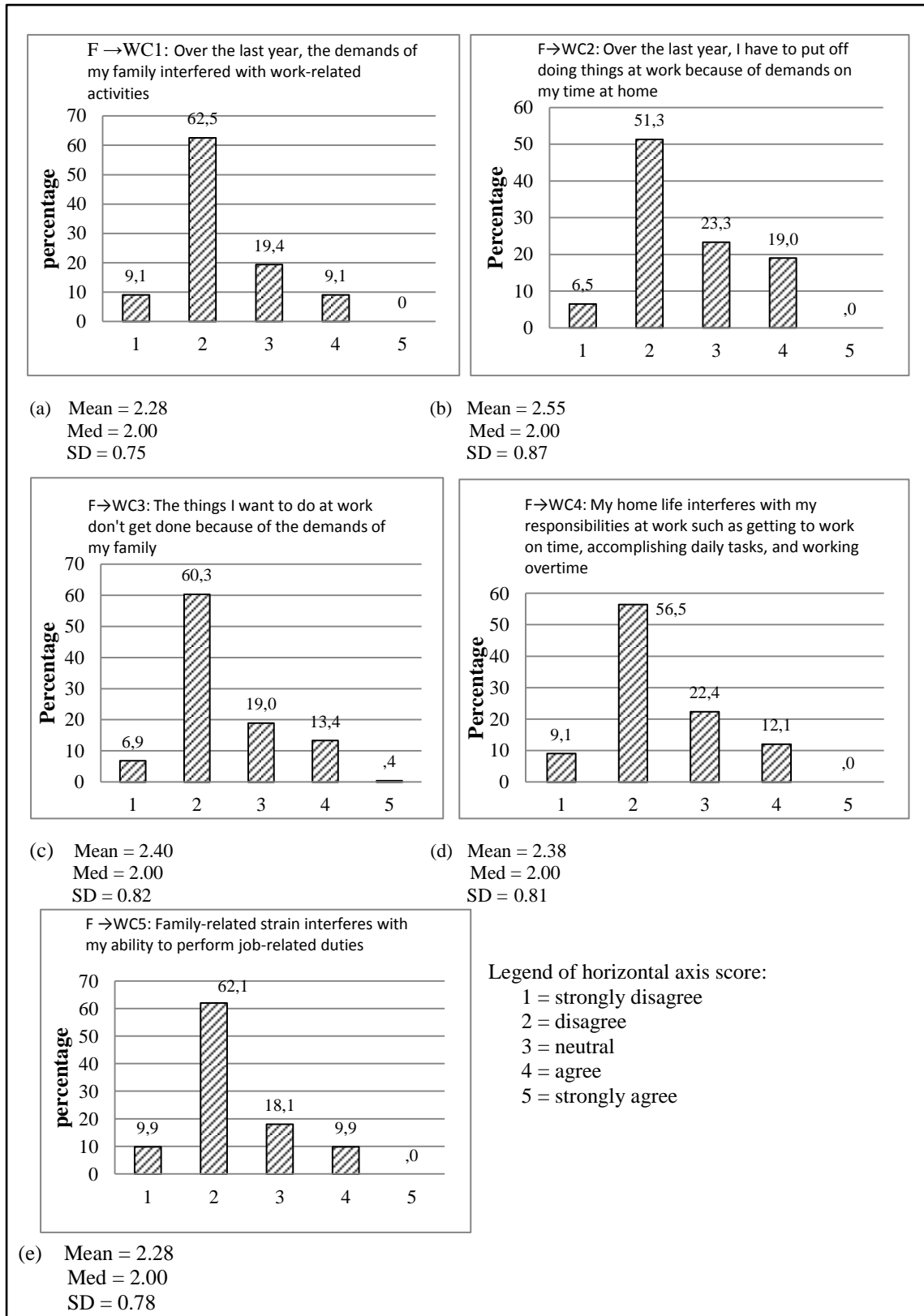


Figure 5.4: Responses for F→WC items (N= 232)

The respondents (71.6%) mostly did not agree with the statement that family demands interfere with work demands (Figure 5.4 a). In a similar fashion, most of the respondents (72%) did not agree that family-related strain interfered with their ability to perform job duties (Figure 5.4 e). Furthermore, the data in Figure 5.4 (c) and 5.4 (d) show that most of the respondents did not agree that their family demands resulted in an inability to accomplish tasks at work (67.2%), and most did not agree that their home life interfered with their job responsibilities (65.6%). Finally, Figure 5.4 (b) shows that most of the respondents also did not agree (57.8%) that the demands on their time at home made it difficult to do things in the workplace.

The distribution of the summed scores on the F→WC variable is shown in Figure 5.5. The mean of F→WC in this study suggests that overall, the respondents either were neutral on the issue of F→WC or disagreed with the statements about F→WC (Mean = 11.89, Med = 11.00, SD = 3.25). However, 12.93% of the respondents reported a relatively high level of F→WC.

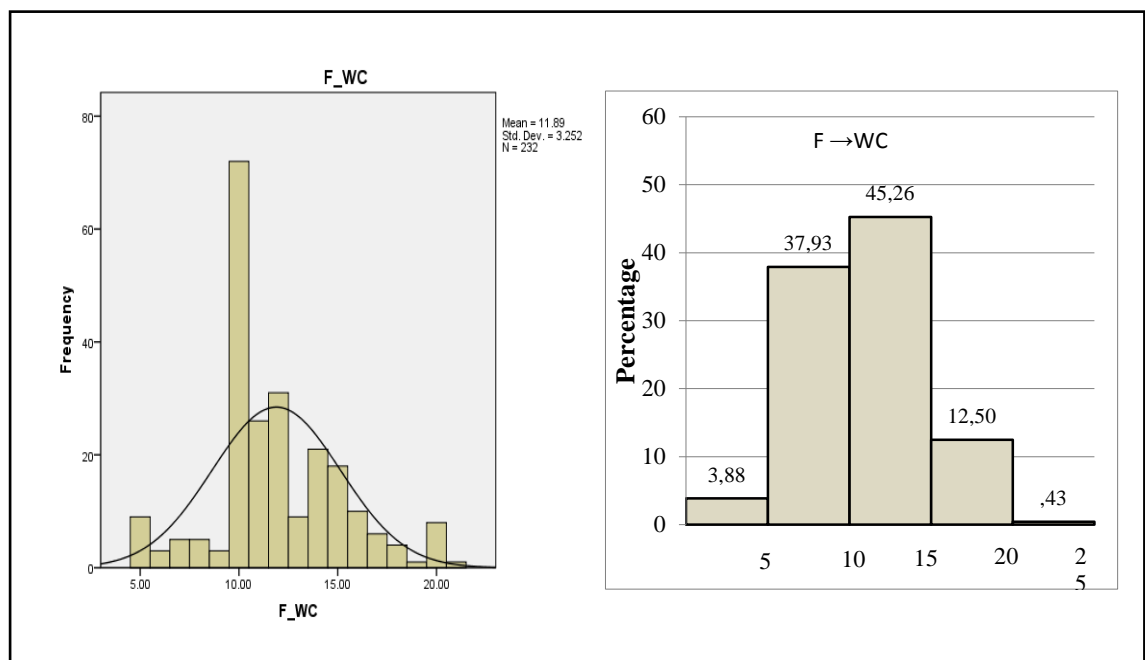


Figure 5.5: Histogram of total F→WC responses

5.3.2.3. Comparing $W \rightarrow FC$ and $F \rightarrow WC$

Table 5.6 shows the results of a t-test of the difference between the average $W \rightarrow FC$ and $F \rightarrow WC$ scores.

Table 5.5: Prevalence of WFC (N = 232)

Dependent Variables	Mean	Med	SD	Range	Mean difference	<i>p</i>
$W \rightarrow FC$	12.62	12.00	3.64	5- 21	-.73	.001*
$F \rightarrow WC$	11.89	11.00	3.25	5- 21		

* $p < .005$

The mean $W \rightarrow FC$ score was 12.62 (Med = 12.00, SD = 3.64, Range = 5-21); higher than the mean $F \rightarrow WC$ score of 11.89 (Med = 11.00, SD = 3.25, Range 5-21). The *t*-test revealed that the difference in the mean between $W \rightarrow FC$ and $F \rightarrow WC$, (t (231) = -3.43, $p = .001$). The higher mean score for $W \rightarrow FC$ than $F \rightarrow WC$ suggests that the women in this study experience slightly more $W \rightarrow FC$ than $F \rightarrow WC$.

5.3.3. Determinants of work-family conflict

A key purpose of the survey phase of the data analysis was to identify the possible determinants of WFC amongst Javanese academic women. This section will present the results of an ANOVA analysis of the relationships between $W \rightarrow FC$, $F \rightarrow WC$ and a range of demographic variables, work-related factors and family-related factors. These results show the partial correlations between the factors and $W \rightarrow FC$ and $F \rightarrow WC$. As such, they do not necessarily establish the causal relationships. However, they are an important part of the evidence base on the patterns of $W \rightarrow FC$ and $F \rightarrow WC$ across the female academic workforce in Indonesia.

5.3.3.1 Demographic factors

Two demographic characteristics were examined for their possible relationship to $W \rightarrow FC$ and $F \rightarrow WC$: age and education. Table 5.7 displays information about how

the average level of W→FC and F→WC vary with these demographic characteristics.

Table 5.6: Mean, *F*-value of W→FC and F→WC by age and education

Independent variables	N	W→FC			F→WC		
		Mean	<i>F</i> value	Sig	Mean	<i>F</i> value	Sig
Age			4.22	.016*		2.67	.072
Less than 30	22	12.78			11.64		
30-40	128	13.18			12.32		
40+	82	11.71			11.28		
Education			.95	.388		1.14	.322
Bachelor's	31	12.00			11.16		
Master's	174	12.81			12.06		
Doctorate	27	12.11			11.59		

* $p < .005$

It can be seen that there are statistically significant differences in W→FC ($F(2, 229) = 4.22, p = .16$) according to age group. Women academics in the 30-40 year age group exhibit higher levels of W→FC (Mean = 13.18) than the age group that is under 30 (Mean = 12.78). The lowest level of W→FC was experienced by women over 40 years of age (Mean = 11.71). However, there are no statistically significant differences in F→WC across the age groups ($F(2, 229) = 2.67, p = .072$).

This study found that educational attainment is not a statistically significant source of variation in either W→FC ($F(2, 229) = .95, p = .388$) or F→WC ($F(2, 229) = 1.14, p = .322$). It can be seen in Table 5.7 that the level of W→FC does not differ greatly between the women academics with different levels of educational attainment: Bachelor's (Mean = 12.00), Master's (Mean = 12.81), and Doctoral (Mean = 12.11). Similarly, educational level is not strongly related to F→WC; Bachelor's (Mean = 11.64), Master's (Mean = 12.32), and Doctoral (Mean = 11.28).

5.3.3.2. Work-domain-related factors

Table 5.7 displays information on how W→FC and F→WC vary by work-domain-related factors.

Table 5.7: Mean, F or t -value of $W \rightarrow FC$ and $F \rightarrow WC$ by work-domain-related factors

Independent variables	N	W→FC			F→WC		
		Mean	$F(t)$ value	Sig	Mean	$F(t)$ value	Sig
Work overload			22.46	.000**		14.91	.000**
Low	50	10.32			10.08		
Moderate	114	12.52			11.89		
High	68	14.49			13.21		
Work time demand			1.17	.313		1.62	.200
Less than 30	69	12.07			12.09		
30-40	116	12.79			12.08		
More than 40	47	13.00			11.03		
Subordinate responsibility			(.042)	.966		(.508)	.612
Yes	45	12.60			11.67		
No	187	12.62			11.94		
Work ambiguity			8.10	.000**		5.24	.006*
Low	48	11.02			10.81		
Moderate	96	12.55			11.74		
High	88	13.57			12.64		
Work autonomy			2.76	.065		3.00	.052
Low	38	13.84			13.05		
Moderate	36	12.69			11.53		
High	158	12.31			11.69		
Work schedule flexibility			6.37	.002*		6.72	.001*
Low	52	14.04			13.31		
Moderate	103	12.54			11.45		
High	77	11.77			11.52		
Supervisor support			.21	.813		2.01	.137
Low	56	12.89			12.64		
Moderate	84	12.51			11.63		
High	92	12.55			11.66		
Perceived organisational support			9.37	.000**		4.99	.008*
Low	58	14.34			13.02		
Moderate	98	12.13			11.63		
High	76	11.93			11.36		
Student support			2.33	.100		1.95	.144
Low	56	11.84			11.18		
Moderate	88	13.17			12.26		
High	88	12.57			11.97		

* $p < .05$, ** $p < .01$

The data show that work overload is strongly related to $W \rightarrow FC$ ($F(2, 229) = 22.46$, $p = .000$). The women academics who perceived higher levels of work overload experienced 40% higher levels of $W \rightarrow FC$ than the respondents who perceived low levels of work overload. This study also found that work overload was strongly related to $F \rightarrow WC$ ($F(2, 229) = 14.91$, $p = .000$). Similarly, work ambiguity was a statistically significant source of difference in $W \rightarrow FC$ ($F(2, 229) = 8.01$, $p = .000$) and $F \rightarrow WC$ ($F(2, 229) = 5.24$, $p = .006$). The level of $W \rightarrow FC$ experienced by women academics with high work ambiguity was an average of 20% more than the level of $W \rightarrow FC$ reported by women academics with low work ambiguity. However,

work stressors, namely, work time demands and subordinate responsibility, were not statistically significant sources of variation in W→FC. Work time demands, which were measured by the number of hours spent working, were not strongly related either to W→FC ($F(2, 229) = 1.17, p = .313$) or to F→WC ($F(2, 229) = 1.62, p = .200$). With regard to subordinate responsibility, W→FC was similar between those who have this responsibility (Mean = 12.60) and those who do not (Mean = 12.63).

With respect to work characteristics, only work schedule flexibility was found to be a statistically significant source of difference in W→FC ($F(2, 229) = 6.37, p = .002$) and F→WC ($F(2, 229) = 6.72, p = .001$). The respondents who perceived low work flexibility experienced W→FC that is approximately 20% higher on average than those respondents who perceived high work flexibility.

In terms of social support in the workplace, it was found that supervisor support ($F(2, 229) = .21, p = .813$) and student support ($F(2, 229) = 2.33, p = .100$) were not sources of large differences in W→FC. Only perceived organisational support was statistically significant as a source of difference in W→FC ($F(2, 229) = 9.37, p = .000$ and F→WC ($F(2, 229) = 4.99, p = .008$). Women who perceived high organisational support reported an average of 20% less W→FC than women with low perceived organisational support.

5.3.3.3. Family-domain-related factors

Table 5.8 displays information about how the mean values of W→FC and F→WC vary with family-domain-related factors.

Table 5.8: Mean, F or t -value of W→FC and F→WC by family-domain-related factors

Independent variables	N	W→FC			F→WC		
		Mean	$F(t)$ value	Sig	Mean	$F(t)$ value	Sig
Family overloads			2.86	.059		6.74	.001*
Low	47	11.91			11.47		
Moderate	98	12.38			11.35		
High	70	13.43			13.11		

Independent variables	N	W→FC			F→WC		
		Mean	F (t) value	Sig	Mean	F (t) value	Sig
Family time demand			4.67	.010*		1.40	.248
Less than 30	152	12.36			11.70		
30-40	55	13.84			12.53		
More than 40	25	11.56			11.64		
Number of children			1.30	.275		.120	.887
1	87	13.10			11.98		
2-3	136	12.30			11.86		
More than 4	9	12.78			11.44		
Age of children			2.69	.070		4.07	.018*
Pre-school	86	13.01			12.43		
Primary school	68	13.06			12.10		
Teenager	70	11.81			11.00		
Elder responsibility			(-.235)	.814		(1.06)	.290
Yes	57	12.70			11.49		
No	175	12.59			12.02		
Husband's job			6.32	.002*		11.4	.000**
Part-time	51	14.14			13.73		
Full-time	149	12.30			11.39		
Business owners	32	11.69			11.28		
Family income			4.55	.001*		3.32	.011*
Less than \$500	39	13.23			11.87		
\$500 – \$700	81	13.55			12.84		
\$701 – \$900	62	12.34			11.45		
\$901 – \$1,000	16	11.31			11.13		
More than \$1,000	34	10.82			10.79		
Type of domestic helper			1.54	.217		3.01	.051
None hired	54	12.30			10.98		
Living in	103	13.09			12.30		
Living out	75	12.21			11.97		
Residential			(-.94)	.350		(-.61)	.540
Yes	37	13.14			11.83		
No	195	12.52					
Instrumental support							
Husbands			3.20	.043*		3.08	.048*
Low	48	12.23			11.81		
Moderate	87	12.11			11.36		
High	94	13.37			12.53		
Extended family members			2.96	.054		2.57	.078
Low	54	12.28			11.28		
Moderate	81	12.10			11.69		
High	88	13.36			12.47		
Friends/neighbours			2.28	.105		3.30	.039*
Low	24	12.63			11.42		
Moderate	130	12.28			11.62		
High	67	13.45			12.78		
Domestic helpers			1.46	.234		4.37	.014*
Low	42	11.86			10.67		
Moderate	98	12.67			12.20		
High	61	13.08			12.49		
Emotional support							
Husbands			1.02	.364		.190	.827
Low	34	12.56			12.03		
Moderate	114	12.32			11.97		
High	84	13.06			11.71		

Independent variables	N	W→FC			F→WC		
		Mean	<i>F</i> (<i>t</i>) value	Sig	Mean	<i>F</i> (<i>t</i>) value	Sig
Extended family members			6.89	.001*		4.78	.009*
Low	47	13.30			12.30		
Moderate	79	13.48			12.58		
High	106	11.68			11.19		
Friends/neighbours			2.27	.106		3.54	.031*
Low	45	13.09			12.64		
Moderate	105	12.92			12.10		
High	80	11.91			11.15		

* $p < .05$, ** $p < .01$

The data reveal that there is a statistically significant difference in the level of F→WC among women with different levels of family overload ($F(2, 212) = 6.74$, $p = .001$). The women academics who perceived higher levels of family overload experienced higher levels of F→WC (Mean = 13.11) than those women who perceived lower levels of family overload (Mean = 11.47). Family time demands were not a statistically significant source of difference in F→WC ($F(2, 229) = 1.40$, $p = .248$), but they were a statistically significant source of difference in W→FC ($F(2, 229) = 4.67$, $p = .010$). Women reporting relatively high family demands had a lower average level (11.56) of W→FC than other women. Interestingly, the number of children was not a statistically significant source of difference in F→WC ($F(2, 229) = 1.20$, $p = .887$). However, the age of the youngest child was strongly related to F→WC and significantly increased the perception of F→WC experience ($F(2, 221) = 4.07$, $p = .018$). The respondents living with preschool- (Mean = 12.43) and primary-school-aged children (Mean = 12.10) report higher levels of F→WC than those living with teenagers (Mean = 11.00). Responsibility for elderly dependents was not a statistically significant source of difference in F→WC ($t(230) = -.24$, $p = .814$). With regard to their residences, the respondents who lived with their nuclear families or with extended family members had levels of F→WC similar to those of other respondents ($t(230) = -.61$, $p = .540$).

The perception of F→WC was directly related to their husbands' employment type ($F(2, 229) = 11.4$, $p < .000$). The respondents with husbands who were employed part-time experienced greater F→WC (Mean = 13.73) than the respondents with husbands who were employed full-time (Mean = 11.39) or who ran their own

businesses (Mean = 11.28). Interestingly, the husbands' jobs are also shown to be a statistically significant source of difference in $W \rightarrow FC$ ($F(2, 229) = 6.32, p = .002$). With respect to family income, increasing family income reduced levels of both $F \rightarrow WC$ ($F(4, 227) = 3.32, p = .011$) and $W \rightarrow FC$ ($F(4, 227) = 4.55, p = .001$).

The employment of a domestic helper was not a statistically significant source of difference in $F \rightarrow WC$ ($F(2, 229) = 3.01, p = .051$). Although it was not statistically significant, the direction of the relationship between the employment of a domestic helper and $F \rightarrow WC$ was interesting. Data from Table 5.9 show that respondents who were not supported by a domestic helper reported the lowest levels of $F \rightarrow WC$ (Mean = 10.98), whereas the respondents who hired full-time live-in domestic helpers perceived higher levels of $F \rightarrow WC$ (Mean = 12.30) than those respondents who employed part-time helpers that lived elsewhere (Mean = 11.97).

With respect to social support from family, instrumental support was found to have a strong relationship with $F \rightarrow WC$, particularly instrumental support provided by husbands ($F(2, 226) = 3.08, p = .048$), friends/neighbours ($F(2, 218) = 3.30, p = .039$), and domestic helpers ($F(2, 198) = 4.37, p = .014$). However, the patterns of the relationships between instrumental support and the perception of $F \rightarrow WC$ show an unexpected relationship. Higher levels of perceived instrumental support were associated with stronger the perceptions of $F \rightarrow WC$. This could indicate that women seek out additional support when their family demands are high. These patterns are the opposite with respect to emotional support. Increased amounts of emotional support provided from particular extended family members ($F(2, 229) = 4.78, p = .009$) and friends/neighbours ($F(2, 227) = 3.54, p = .031$) show a statistically significant reduction in the perception of $F \rightarrow WC$ and emotional support from the husband shows a similar relationship to $F \rightarrow WC$, although the latter effect is not statistically significant ($F(2, 229) = 1.90, p = .827$).

Overall, the results of the ANOVA show that WFC, which consists of two types— $W \rightarrow FC$ and $F \rightarrow WC$ —is directly related to several demographic, work-related and family-related factors. The results also show crossover relationships in specific domains. A discussion of the meaning and significance of these findings will be presented in Chapter 7.

5.4. Chapter summary

This chapter provides the results of the first and second stage of this mixed-method study of WFC amongst academic women in Java Indonesia. Phase I of the study used FGDs, and Phase II of the study implemented a survey questionnaire. The aim of the focus groups was to assess whether academic women in Java experienced WFC, and if so, how they understood WFC in their own words. The aim of the survey was to identify the key determinants of WFC and to assess the prevalence of two key aspects of WFC: $W \rightarrow FC$ and $F \rightarrow WC$.

The focus group study found that WFC is experienced by married female academics in Java Indonesia. However, the focus groups also revealed the cultural dimension of the phenomenon. For women academics in Indonesia, WFC seems to be viewed as a consequence of adding work, along with those family domestic roles that are strongly related to cultural perceptions of “women’s nature”. The Javanese cultural setting also encourages women to treat WFC with an attitude of acceptance rather to perceive it as a conflict. Consequently, the participants in the focus groups did not want to acknowledge that WFC was a significant issue. This evidence was supported by the survey findings that $W \rightarrow FC$ and $F \rightarrow WC$ reach only low to moderate levels.

The survey data revealed that within this context, $W \rightarrow FC$ was experienced more than $F \rightarrow WC$ by women academics in Java, suggesting that women allowed disturbances in their family domains more than in their work domains. The survey data also revealed that several factors increase the level of $W \rightarrow FC$ and $F \rightarrow WC$. In terms of demographic variables, women in the middle-aged group experienced the highest level of W-FC. The highest levels of $W \rightarrow FC$ are associated with work role stressors and the highest levels of $F \rightarrow WC$ are associated with family role stressors.

CHAPTER 6

FINDINGS PHASE III—INTERVIEWS

6.1. Introduction

In its previous phases, this study found evidence that WFC exists among married female academics in Java Indonesia. This study's concept and understanding of WFC were discussed in Chapter 5, and the determinant factors were identified. This chapter will present the findings of the final phase of the study, Phase III, which involved in-depth interviews with academic women and university human resource managers. The interviews' findings will enrich the results of Phases I and II of the study in terms of how these women use social support mechanisms to manage WFC. In this chapter, the findings of the entire interviews are discussed, commencing with a presentation of the characteristics of the participants in Section 6.2. Next, a snapshot of the responses to the interview that demonstrated experience with WFC is presented in Section 6.3. That section also demonstrates how interview data led to the emergence of the themes. This chapter ends with the findings of the thematic qualitative data analysis.

6.2. The participants' characteristics

The twenty interviewees were recruited from the survey respondents. Three human resource managers were also interviewed to gather data on their universities' practices and organisational support policies. Each person was assigned a pseudonym to guarantee confidentiality and to preserve her/his anonymity. In

keeping with the study, common and easily recognisable Javanese names were selected as pseudonyms for each participant. Moreover, the titles of *ibu* and *bapak* were put before the pseudonyms of the females and males, respectively, to maintain the respectful format expected by Javanese adults.

The 20 female academic participants were aged between 30 and 59 years old with a mean average of 39.7 years. Sixteen participants (80%) had Master's degrees, and the rest (20%) held doctoral degrees. Twelve women (60%) held academic ranks as lecturers. According to DIKTI, this academic rank is considered in the middle of all academic positions. A few of the participants held lower academic ranks: four (20%) were assistant lecturers, and similarly, four participants (20%) held higher-level positions as senior lecturers.

Furthermore, nine participants (45%) were positioned in the management structure or *struktural* in their faculty or university with positions such as a dean, faculty secretary and coordinator of specific activities, such as an academic student coordinator, research coordinator, alumni coordinator, networker or marketer. In particular, the participants in these positions needed additional commitment and strategies to balance their roles in managerial responsibilities, in the academic duties described by *Tri Dharma* (i.e., three academic duties including teaching, research, and service to the community), and in family duties.

All of the participants reported hiring at least one full- or part-time domestic helper, and six participants employed two domestic helpers to help with their home arrangements and to take care of their children. A comparison of the duration of job tenure (Mean = 13 years, SD = 6.33) and years married (Mean = 13.3 years, SD = 9.30) shows few differences. The husbands' occupations were varied, including six husbands who were lecturers (30%); three husbands (15%) who were consultants and three who were managers; and two (10%) who occupied professions such as medical doctors, entrepreneurs, civil servants, and employees. Typically, the husbands and wives were both educated and at similar occupational levels. From an economic and social perspective, the participants' backgrounds indicate that they could be classified as middle-class families.

On average, the female academics in this study had more than two children (Mean = 2.30, SD = .92). Nine participants (45%) had three children, and one participant (5%) had four children. The 20 participants had 46 children among them, who ranged from a two-month-old baby to a 35-year-old adult. Ten participants (50%) were living at home with at least one *balita* (i.e., children of preschool age or under five years old), ten participants (50%) were living at home with at least one primary-school-aged child (6-12 years old), five participants (25%) were living at home with at least one teenager (upper 13 years), and one participant (5%) was living without any children at home because the children were married and living separately from their parents. A summary of the participants' characteristics is presented in Table 6.1.

In addition, the three human resource managers at the three universities were interviewed to provide information from an organisational perspective about the university's practices and organisational support policies. The purpose of gathering data from multiple sources was to confirm the credibility of the subsequent findings. The three human resource managers were males (aged 49, 53, and 51 years). Two of them had attained doctoral degrees and held the highest academic rank as professors, whereas one had a master's degree and held a senior lecturer position.

Table 6.1: Characteristics of interviewee

Code	Pseudonym	Age	Education	Academic Position (managerial position)	Years		Husband's job	Children			Number & (type of domestic helpers)
					Organisational tenure	Marriage		Num-ber	Age	Pre-school	
P1	Ibu Retno	36	Master's	L (yes)	9	2	Consultant	1	1	Yes	2 (P/F)
P2	Ibu Dinna	36	Master's	AL (no)	11	12	Consultant	3	3; 8; 11	Yes	2 (P/F)
P3	Ibu Hernawati	32	Master's	AL (yes)	6	7	Marketing staff	1	5	Yes	1 (P)
P4	Ibu Wahyu	39	Master's	L (no)	12	11	Banking staff	3	1; 3; 5	Yes	2 (P/F)
P5	Ibu Siwi	36	Master's	AL (no)	11	10	Lecturer	2	7; 9	-	1 (P)
P6	Ibu Rahayu	35	Doctorate	L (yes)	11	2	Lecturer	1	4 m	Yes	1 (P)
P7	Ibu Shanti	59	Master's	SL (no)	20	38	Consultant	3	30; 33; 35	-	1 (P)
P8	Ibu Siti	30	Master's	AL (no)	6	4	Medical doctor	1	6 m	Yes	1 (P)
P9	Ibu Pudjiati	46	Doctorate	SL (yes)	21	21	Manager	3	17; 17; 20	-	2 (F/F)
P10	Ibu Anna	56	Master's	SL (no)	31	32	Lecturer	3	21; 17; 14	-	1 (P)
P11	Ibu Maryati	42	Doctorate	L (yes)	14	13	Lecturer	2	9; 12	-	1 (F)
P12	Ibu Nuril	39	Master's	L (yes)	11	14	Manager	2	6; 12	-	1 (P)
P13	Ibu Rusmini	38	Doctorate	L (yes)	11	12	Entrepreneur	3	3.5; 6; 11	Yes	1 (P)
P14	Ibu Hastuti	32	Master's	L (no)	7	5	Civil servant	2	3.5; 2 m	Yes	2 (F/F)
P15	Ibu Juniarti	46	Master's	L (no)	12	19	Entrepreneur	3	11; 15; 18	-	1 (P)
P16	Ibu Setyorini	35	Master's	L (yes)	8	8	Civil servant	3	1; 4; 7	Yes	2 (F/F)
P17	Ibu Sri	47	Master's	SL (yes)	20	20	Lecturer	4	6; 12; 15; 19	-	1 (P)
P18	Ibu Winarsih	37	Master's	L (no)	11	13	Manager	2	10; 12	-	1 (P)
P19	Ibu Ninuk	43	Master's	L (no)	20	16	Lecturer	3	11; 13; 15	-	1 (F)
P20	Ibu Helida	30	Master's	L (no)	8	7	Medical doctor	1	5	Yes	1 (F)

Academic Position: L = Lecturer, AL = Assistant Lecturer, SL= Senior Lecturer, P = Professor; **Domestic helper:** P = Part-time; F = Full-time.

6.3. Snapshot: Participants' experience of work-family conflict

As noted in Chapter 4, the interview process began by exploring the participants' experience of WFC. This exploration was considered an essential part of building familiarity and assisting the recall of the participants' memories regarding their WFC experiences. The main purpose of this snapshot is to introduce the participants' backgrounds and to present their experiences of WFC so that the general causes of WFC can be outlined within the study. This part is important because the various sources of information about WFC will be basic support mechanisms used by the participants in this study. In general, the participants recalled their WFC experiences (e.g., when they had travelling assignments or were required to spend nights away from family for research, to attend meetings, or to attend conferences). Participants who have additional jobs in *structural*—managerial positions—were also busy with meetings after hours, meeting project deadlines, and completing many administrative tasks.

6.3.1. Work-family challenges

The interviewees gave a range of responses in the in-depth interviews concerning their stories about work-family challenges, but the biggest concern was related to children's issues. These participants reported difficulties in terms of child care, the lack of family time on the weekends, guilt due to the inability to support their children in doing homework, and not being able to take care of children when they were sick. These issues were reported as significant by all of the participants, especially those with *balita*—children under five years old. The participants with teenagers, despite their lack of recent experience with such issues, were able to recall memories from when they were raising their children. Issues related to child care will be more challenging when combining work and housewife roles, such as those illustrated in the following excerpt from ibu Retno, a young mother (36 years old) with her first baby (1 year old) who describes her hectic morning before she goes to work:

I start my day as early as 5:00 a.m. [after the domestic helper wakes up at 4:30 a.m.], then, after doing dawn prayer, I start my activities in the kitchen, preparing meals for the three of us [she, her husband, and the domestic helper], while the domestic helper cleans up and prepares everything related to the baby, such as washing the baby's clothes and preparing milk bottles for the entire day. At that time, the baby usually wakes up, cries and then makes the morning more hectic... The morning's hectic activities will finish between 8:00 and 8:30 a.m., after we have finished breakfast and are ready to go to work...But you can't imagine, when I am teaching my first class, I have to wake up even earlier, around 4:00 a.m. because I have to leave home at 7:00 a.m. (P1 Interviewee—ibu Retno).

Based on her achievements after nine years at the university, ibu Retno was recently placed in the position of secretary of the diploma programs for her faculty. This position makes her tasks and responsibility broader at the workplace. She is responsible for coordinating faculty programs, doing many managerial and administrative tasks (i.e., arranging class schedules, promoting and marketing the programs, and organising the mid-year and final examinations). These tasks demand greater effort and require more time in meetings and more coordination with other departments. As a new mother, she is often tired, and she compared the present to the period before she had a baby as follows:

Frankly speaking, after having a baby, I realised that my career focus was different from before. I suppose with regard to my Tri Dharma assignment, I could still handle it, but it was difficult to perform my managerial position in the faculty. Frankly, this structural position requires more managerial and strategic thinking (P1 Interviewee—ibu Retno).

Ibu Rahayu, a recent Ph.D. graduate and a young mother (35 years old) with her first baby (4 months), was previously very actively involved in several research activities, but she decided to reduce her work activities after her first baby:

I am very lucky to have finished my crucial responsibility as an academic; I graduated from my doctoral study last year. I can't imagine studying and having a baby at the same time. At the moment, I feel a slowing down of my work activities, and I've decided to make my baby a priority. During this time, I've decided not to get too involved in too many research activities, and I will not put in a research proposal for next year. In general, I will focus on taking care of my child and family. Yeah... my job responsibilities and job tasks are going to be significantly reduced after I have the baby (P6 Interviewee—ibu Rahayu).

The participants with school-aged children mentioned education as their primary concern. This area is particularly important because these women are lecturers, and thus, education is important to them both personally and professionally, and the

participants were concerned about all issues related to their children's school activities. The participants try to provide the best for their children, and their activities related to their children's schooling were reported, such as dropping off and picking up children from school, supporting and accompanying them in doing homework and school assignments at home (and sharing this responsibility with their husbands) and hiring private teachers. Guilt was mentioned when the participants were not able to perform these tasks because of work duties. The following is an excerpt exemplifying feelings of guilt by ibu Hernawati (32 years old) when she failed to accompany her daughter (in her first year of school) to prepare for an exam because she had class:

My little daughter has an exam tomorrow, and her private tutor suddenly is not able to come to our house, while at the same time, I have class tonight. I am very stressed because nobody can help her. I just asked my daughter to learn by herself while I am teaching, and then, I will help her with her studies after I return home (P3 Interviewee—ibu Hernawati).

A similar dilemma was also shown by these participants when they have to leave a baby at home with somebody else (e.g., the domestic helper). Ibu Pudjiati (46 years old) tried to describe her anxiety and guilt when she was left her baby at home. Although her sons are now older (10, 17, and 17 years old), her expression that she worried and felt guilty at that time is clearly demonstrated.

When my children were balita, I couldn't focus on my work properly. To me, at that time, they were very sensitive and vulnerable to disease. Yes, at that time, it was really hard for me to manage my career and my family and kids. Particularly, as a young academic, I was an assistant lecturer; thus, I had to prove my performance, commitment and ability to coordinate with the senior lecturer. Therefore, if something happened with my kids at home, I felt a dilemma and such a feeling of fear about changing and re-scheduling class assistance (P9 Interviewee—ibu Pudjiati).

The participants with adult children, however, were pleased that their children live independently. This feeling was expressed by ibu Shanti (59 years old), who has three adult children (35, 33, and 30 years old, respectively). She stated that it was pleasant that all of her children are married and live separately, and now, she feels free from child care responsibility, which has made her able to relax a little bit and not experience serious conflict between work and family:

Alhamdulillah [Thank God], so far I don't have many problems or difficulties, so I have much more free time. Three of my sons have grown up, married, and live separately, in Jakarta and Bandung, and one in Semarang here. My child care tasks are over. They often visit us during holidays (P7 Interviewee—ibu Shanti).

The second major issues that contribute to WFC include work demands such as teaching (i.e., teaching overloads), their research burden, travel demands (i.e., on-going study, conferences, workshops, and seminars), and administrative tasks. However, it is important to note that these demands may differ among the participants because each faculty or department may have different programs. For instance, one faculty might send more lecturers to complete on-going study; thus, for specific faculty, this situation results in fewer lecturers, which in turn leads to work overload. For example, ibu Winarsih (37 years old) is in on-going study for her doctoral program, but she maintains an obligation to teach in her faculty. She is currently in a Ph.D. program at a prestigious university located in a different city from where she lives. She has to commute on workdays, leaving the children with her husband and domestic helper, and she usually returns on the weekends to teach her classes. A lack of academic resources in her faculty has created a work overload that may be different from those of other faculties. Work overload was also reported by participants who have recently returned and reactivated after on-going study and or maternity leave. Specifically related to on-going study leave, the university provides little time to prepare before the lecturers return to the academic routine.

The other types of responses describing work overload that results in WFC are illustrated in the following interview excerpts:

Moreover, in one week, I have five classes for five subjects, and I also have consultations with undergraduate, postgraduate and doctoral students. But so far, I think I don't have serious problems with home and family life. Maybe I was conditioned to such situations [working with overload] when I was studying abroad (P13 Interviewee—ibu Rusmini).

My husband often complains about misunderstandings between us. For example, I have promised to see him back home in the afternoon, but then, I have many things to do suddenly [directives from supervisor] that I can't refuse. I have to finish them, and the consequence is that I arrive back home late at night. This situation creates conflict between us (P3 Interviewee—ibu Hernawati).

I live so far from the university where I work. It is about 3 hours by bus [approximately 97 km]. I am a commuter. All the way to the office, I think about my kids. Are they safe with their nannies? I feel so guilty when I think about that. It might not happen if I lived near the office, so I could drop in to see them while I am working (P4 Interviewee—ibu Wahyu).

Work overload can arise as a result of holding a management position, known as a *struktural*. This role requires more time at the workplace working with teams, responsibility for subordinates' work, and a substantial administrative burden. Thus, this additional job required more effort and responsibility than the jobs of ordinary lecturers, who focus only on teaching, doing research, and doing community service (Tri Dharma), as illustrated in the following excerpts:

Besides being an academic, I was also positioned as the university's deputy of marketing, networking and alumni. The networking role included domestic and overseas networking. So, you can imagine how busy I am. In this department, there are two assistants that handle the marketing and alumni division, but the networking division is handled only by me (P13 Interviewee—ibu Rusmini).

However, several academics are burdened with additional administrative jobs even though they are not positioned in *struktural*. Ibu Helida (30 years old), who was not in a managerial position, reported that for a few months, she was involved in too many faculty and university activities, which spent her energy. In addition to overload teaching, she also participated in weekly training, was involved in seminars and had the responsibility to perform administrative tasks, resulting in spousal conflict. This was her response:

But, yeah... after I evaluated a couple months ago, I think I worked too much. I was teaching a class in the morning, then I would follow a TOEFL class twice a week starting at 7:30 a.m.; moreover, I also received administrative tasks regarding faculty accreditation. You know... tasks such as accreditation, which are more administrative; it takes longer than a couple of months of spending more effort and time. Then, I remember I also had several tasks as a 'panitia'—coordinator—of the faculty's agenda, such as seminars and faculty graduation. I usually go to the office in the morning and return home at night. I acknowledge that during this time, I had worse communication with my husband. When I arrived at home, he just went to work (P20 Interviewee—ibu Helida).

6.3.2. Is academia an ideal work environment for married women?

Interestingly, despite working as academics burdened by work overload, the interview participants revealed that the job characteristics of academics offer some advantages that enable them to manage family demands more easily than other occupations. Job flexibility, job autonomy, organisational culture and career advantages were mentioned as reasons that being academicians is a good occupation for them. Ibu Siwi (36 years old), who has two children in primary school and whose husband is in a similar occupation, explained that she is lucky compared to her younger sister, who works for a private company.

My younger sister is a working mother in a private company. Her job as an administrative staff member requires that she go to her office at 7:00 a.m. and return home at 6:00 p.m. every day. Her husband is a civil servant whose assignment means that he lives in a different city, so he only visits the family twice a week. Thus, her little daughter is totally cared for by the domestic helper. And you know what happened? The kid really imitates all attitudes and behaviours of the domestic helper, whereas my sister really doesn't know what the domestic helper's manner is. The domestic helper has a bad attitude; she often talks rudely and is angry, and these habits are copied by my niece. Now, my sister feels sorry because she puts so much trust of her child's care in this domestic helper (P5 Interviewee—ibu Siwi).

Work schedule flexibility is the predominant reason that the women in this study say that being an academic is an ideal occupation for married women. Swapping teaching schedules is often mentioned as a form of work flexibility that offers advantages in the event of family emergencies. The crucial family issue of child sickness, for example, is the most common reason to swap teaching schedules to another day or to cut teaching time short. Despite other family reasons (i.e., attending marriage celebrations or family gatherings), few participants also use the advantage of flexibility to swap their teaching schedules to different days. Workplace flexibility was also frequently mentioned as it relates to the advantage of doing official work from home (i.e., having consultations with students at home). However, some women in this study disagree with this practice except in urgent situations.

The majority of the participants believed that there is a trade-off in being an academic; a huge work overload that results in family sacrifice will benefit the

family. Ibu Hernawati (32 years old), for example, persistently explains to her husband that despite the fact that her involvement in university projects result in less family time, those projects will enhance her knowledge, skills, relationships, networking and trust, particularly from her supervisor. Sacrificing family time for work would be compensated by family benefits. She expects that by working hard, she will be able to satisfy her supervisor. As a result, she expects that she will be able to be further involved in university projects. Additional projects will be compensated with income, but it should be noted that additional work can create spousal conflict. Another participant, a young, new mother named ibu Siti (30 years old), who has a 6-month-old baby, illustrates how she explains to her husband her reasons for receiving training in new teaching methods, despite his complaints about her spending more time on the weekend doing so:

...the best I can do is that I deaden his emotion with understanding...I said to him, if I do not fulfil the workshop commitments, then I will not have an assignment as an instructor. We have no option; he should allow me to go [attend the workshop] on the weekend (P8 Interviewee—ibu Siti).

Another advantage expressed by the participants was how women academics felt lucky because work flexibility enabled them to manage family responsibilities while working. In Indonesian society, the occupation of an academic, lecturer, or teacher is regarded as a worthwhile occupation. Women academics in this study proudly say that they come from a family with an educational occupation background with statements such as, *“being a teacher or lecturer is a tradition in our big family”*. The social reward for choosing this career is evident and a source of pride for participants; for example, ibu Dinna (36 years old), who is proud that the majority of her family members are teachers. She continued her family tradition after her father retired as a teacher:

Since my father’s era, being a teacher or a lecturer is still an honourable position in society (P2 Interviewee—ibu Dinna).

However, as mentioned above, work overload in the academic setting seems to require women to work seven days a week. They have teaching scheduled on the weekend, which often takes over family time. Women academics should also anticipate preparing their main jobs, which cover *Tri Dharma*, for the semester. This

expression suggests that being an academic means never having a break, as described by ibu Shanti (59 years old):

If I had free time, I would use it to engage in my hobby: gardening. Or I would use it to attend social and religious activities around my neighbourhood. But, uhmm...I don't think we have free time, do we? Just a few of us I think [had free time]. I work in this university seven days a week, almost no days off. In fact, Saturday and Sunday are not free days: we still teach on the weekend. Although it is not every Saturday or Sunday, we can teach up to four hours a day, and we need to consider time for preparation and the journey (P7 Interviewee—ibu Santi).

Teaching on the weekend and attending other university events held on the weekend seem to support the claim that working at a university means never having a break. In Indonesia, the intention to obtain higher education among the employees is high. . These students are encouraged to upgrade their education levels to be promoted into upper positions. This situation provides an opportunity for the university to open executive classes, which are usually held at night and or on the weekend. All of the academics, including females, are assigned to teach those classes. The assignment is compulsory, but it offers additional remuneration, which is valuable to the female academics.

6.4. The use of social support mechanisms

As described in the interviews' guidelines and procedures in Chapter 4, the interview aimed to answer the following research questions what is the nature of social support available for married women academics, how are social support mechanisms used, and how do organisations respond to their women employees who experience WFC. The interview data analysis focused on both the day-to-day, recurrent patterns of married female academics' experience in practice and how these experiences were perceived in the WFC situation. In this part, the interview responses from the university human resource managers were also included in the data analysis. In the process of thematic analysis (see Chapter 4), each emergent theme was given a title. The goal of the thematic analysis in this study was to form a structured and coherent pattern of similarities and variations in social support mechanisms used by academic women to alleviate WFC. Based on the procedure of thematic analysis, the themes of

the interview data were categorised as follows: cultural factors, family factors, and workplace factors.

Cultural factors were those that both directly and indirectly affected women academics' perceptions of how they use the social support available with respect to their positions in the workplace and the family. The themes that emerged from the interview data were that of a **strong motherhood mandate perception**, which was further divided into sub-themes of a *sub-ordinate position*, *my mother is my role model*, and the *perception of a good mother and a good wife*.

Family factors were those that affect women academics' perceptions of how they use the social support available from family support sources. The themes were as follows: **husbands' support**, **extended family's support**, and **domestic helper's support**. The theme of **husbands' support** was further divided into sub-themes of *helping but not sharing tasks*, *husband's jobs*, and *the importance of communication*. The theme of the **domestic helper's support** was divided into sub-themes of the *type of domestic helper*, *dependency*, *child care*, and *source of conflict*. The theme of **extended family members' support** was further divided into sub-themes of the *significant meaning of filial piety* and *a problem shared*.

Workplace factors were those that affect how women academics perceived how they used social support available from the workplace. The themes were **work environment**, **interactional relationship**, and **work-family policy**. The theme of **work environment** was further divided into sub-themes: *male culture work setting* and *flexibility*. The theme of **interactional relationship** was divided into *conditional support* and *building alliance*. **Work and family policy** was further divided into *benefits* and *facilities*. Although each of the themes and sub-themes had some distinct patterns and characteristics, they overlapped and were interrelated with each other. The interrelationship of the themes and sub-themes collectively represents the social support mechanisms used to address WFC by women academics in Java Indonesia. The interrelationships of the themes and sub-themes are illustrated in Figure 6.1 below.

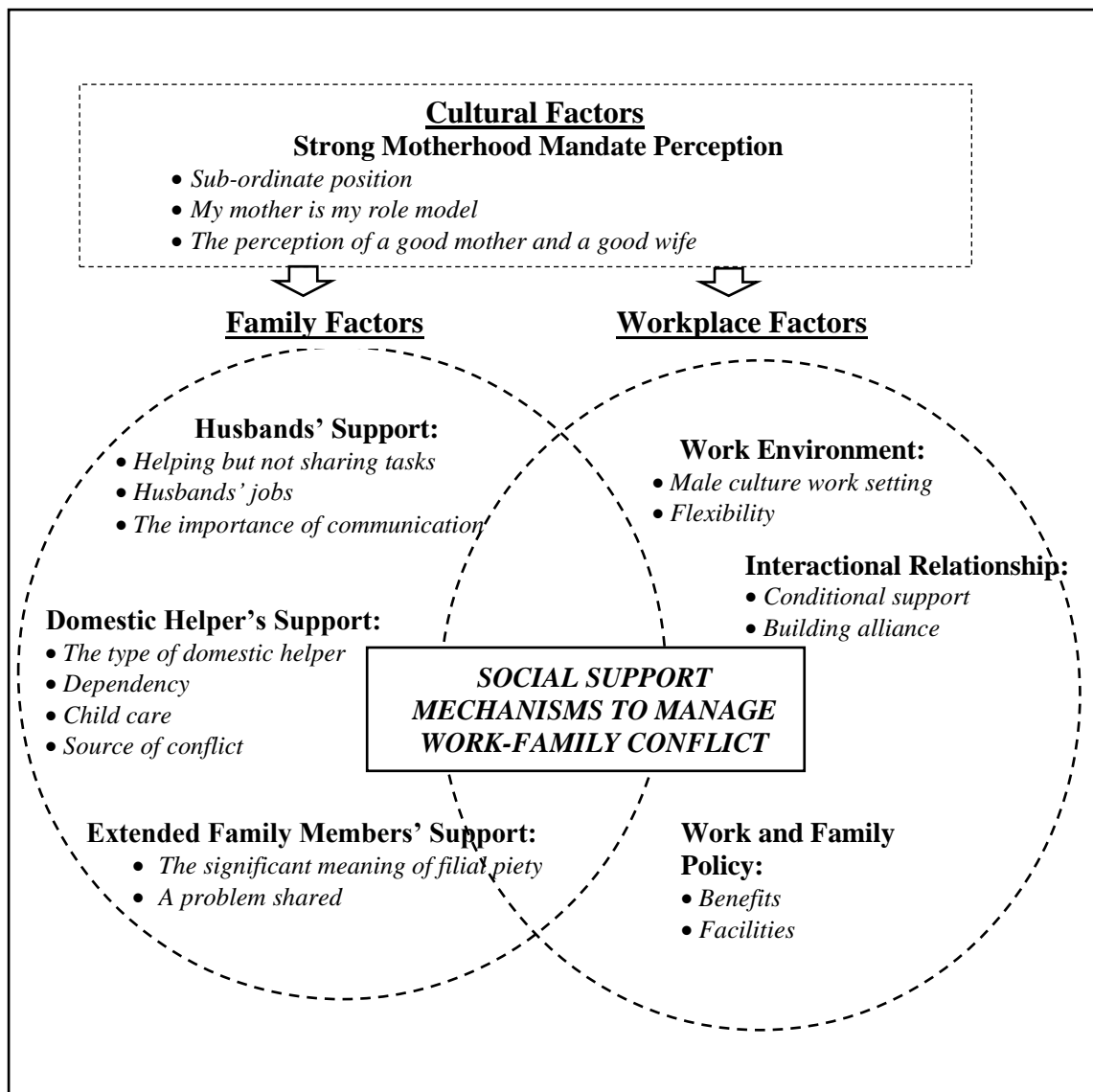


Figure 6.1: Thematic map: Cultural influences on the social support mechanisms used to address work-family conflict in the Indonesian cultural context (interview findings)

6.4.1. Cultural factors

The qualitative data analysis found that culture was a significant factor that influenced how academic women in Java Indonesia manage WFC. In this context, how academic women in Java accessed and used social support with respect to anticipated WFC was influenced by traditional culture. The nature, availability, and mechanism of social support were significantly culturally influenced. The major role of academic women in Javanese society as mothers and wives had direct and indirect

effects on the social support mechanisms that they used. The theme among the cultural factors was a **strong motherhood mandate perception**, which is further divided into sub-themes of *sub-ordinate position*; *my mother is my role model*, and the *perception of a good mother and a good wife*.

6.4.1.1. Strong motherhood mandate perception

The strong motherhood mandate was identified as the predominant attribute of married academic women in this study. The strong motherhood mandate focuses on these women understanding and accepting *kodrat*—women's nature—which emphasises their primary roles as mothers and wives rather than as professional employees. Women's nature means that WFC should be accepted by academic women in this study because it fits with traditional roles as understood by Javanese society, in other words, that a woman's primary role is to place family priorities before work demands, to value family time and to make sacrifices for the family.

6.4.1.1.1. Sub-ordinate position

One characteristic that appears among all of the participants was the identity of being a mother and a wife rather than a female academic. Almost all of the participants agreed that their purpose for working as an academic was predominantly to help their husbands support their families. The answers also indicated that they are satisfied in placing themselves as the secondary earners after their husbands, who are the main family breadwinners. The female academics seem satisfied and self-compliant with this position. For example, ibu Winarsih, 37 years old, a senior lecturer who lives with her three children, recounted her reasons for being interested in working as a lecturer. In her case, her husband works as a lecturer at the same university, but in a different faculty.

First, my goal in working at this university is mainly not to merely pursue a career, but it is more related to my desire to share what I do best with others. I feel satisfied when I am teaching. By being a teacher, I contribute to the process of creating qualified human resources for society. The next reason is that I want to help my husband earn money for our family. I really don't care about a career. I go to work after getting permission from my husband. If he did not allow me to go, I would be a stay-at-home mother (P18 Interviewee—ibu Winarsih).

All of the participants positioned their husbands first as a form of respect. Most of them were respectful to their husbands without considering their husbands' salaries or the types of jobs they held. The notion of women positioning themselves behind their husbands is a matter of great concern for the participants, with most of them trying to avoid conflict and maintain their marital relationships. Moreover, the avoidance of conflict and the maintenance of harmonious marital relationships could affect not only the nuclear family but also extended family relationships. Although these women participated in paid work, there was no change in their position in the family; the husband is the head of the family. These women still subscribed to the idea that working is the husband's obligation and working is not compulsory for the wife; instead, they related more to the intention of female married workers to help their husbands and families or to help their parents raise money.

Traditional roles in Javanese society have taught these married female academics how to behave and how to put themselves in the "right" or appropriate position. Given that these women were not responsible for being the primary breadwinners, they did not try to move upwards and take over their husbands' primary responsibility. These women voluntarily maintained their positions at the second level after their husbands; they did not seek the first level. This is exemplified by the opinion of ibu Wahyu, who is 39 years old and has three children younger than five years old.

Generally, I put my concern for family priorities over my career. I hope I am able to walk harmoniously in the double roles, but if there is no choice, I will opt for my family. I don't mind about my career (P4 Interviewee—ibu Wahyu).

For most participants in this study, building commitment in the marital relationship was quite important for there to be an understanding of the positions of husband and wife and to obtain permission from their husbands to work outside the home. The participants understood and agreed that *ridho suami*—the 'blessing working permit from husband'—before engaging in paid employment should be obtained, but they seemed to have strong reasons for why they continued to work. In this study, most of the participants—12 of them—worked before they got married. Therefore, these participants had strong reasons to continue when their husbands asked them to quit working. Ibu Dinna, a 36-year-old female academic with three children, remembered

that being a lecturer was the wish and expectation of her parents before she got married. Therefore, she believes that her husband will agree and allow her to work because of the wishes of his parents-in-law.

I think my husband has no reason to not allow me to work because I worked in this faculty before we were married. Moreover, being a lecturer is my father's desire, and my father was very proud of me [being a lecturer]. So, in order to respect his parents-in-law, I think he will allow me keep to working (P2 Interviewee—ibu Dinna).

The participants in this study highlighted that they accepted and understood the different positions of husband and wife. The additional duties of being a working mother were recognised by all of the participants in the study. Similarly, as identified in the focus groups in Chapter 5, the interviewees also disagreed that several difficulties in balancing work and family demands should be classified as “conflict”. Given that working as a professional is a role additional to a woman's traditional roles, the participants preferred to accept and name their difficulties as a consequence of being a working mother rather than as a conflict *per se*. Therefore, several participants described their work and family situation as challenging and noted that they hindered or interrupted their husbands' activities either with domestic tasks or office tasks. These women justified this observation with the assessment that their husbands' activities were more important than what they were doing. These women positioned themselves below their husbands despite the fact that some of them mentioned that wives' burdens were heavier than those of their husbands. This is made evident by the subordination of wives. An example of this phenomenon is ibu Wahyu, 39 years old, who has three children under five years of age:

I could not disturb my husband's activities [with regard to parental tasks]. He was in the office and got back home at 8:00 p.m. I understood that he was very tired (P4 Interviewee—ibu Wahyu).

Ibu Rahayu, a 35-year-old mother of a 4-month-old baby and a Ph.D. who engages in many academic activities in her faculty, said the following:

I know that my husband's work schedule is quite tight. His activities take a lot more of both physical and psychological effort than mine. So, I don't want to interrupt his work with parental or other tasks of mine. I think he is busier than me, so that why I prefer to solve and handle the family demands by myself. I will disturb him only for significant issues (P6 Interviewee—ibu Rahayu).

The way that the participants viewed themselves, as subordinates, continued in their attitudes towards the workplace. Ibu Dinna, 36 years old, commented on job equality, noting that male and female academics are both able to take academic assignments. However, women avoid several academic assignments (e.g., spending the night away from the family) for family reasons. They positioned themselves as subordinates to men, which is an obstacle for female lecturers in their job evaluations and in promoting their careers.

It is common here [in this faculty] that travelling jobs are often carried out by male lecturers, not females. For male lecturers, it is no problem to leave their families for a couple of days and to not be able to be present on campus due to carrying out these travelling assignments. Yeah...maybe because they [male lecturers] think those assignments are their main jobs [so male lecturers would take those jobs]. Frankly, female lecturers have equal access to those jobs, but most female lecturers try to avoid such travelling assignments. As long as those jobs can be handled by male lecturers, it is better for us [female lecturers] (P2 Interviewee—ibu Dinna).

Based on the participants' various experiences, there seems to be an awareness of sub-ordinate positions; they were accepted and well-understood by all of the participants. The value of motherhood seems to play a significant role in influencing the perceptions of these female academics related to managing the demands of work and home.

6.4.1.1.2. My mother is my role model

Having a double role as a mother and wife inside of the home and as a worker outside of the home is not new; it is common in Indonesia. The majority of these females learned from their mothers how to balance work and family demands. Female academics in this study depict their mothers as their role models; how to be a good mother and good at making money. The interviewees recalled their memories of what their mothers did to balance work and family demands. The female academics reported that their mothers were successful women in terms of performing their primary roles at home and being able to run a business or work outside of the home. The mothers' principles and values of how to achieve success in the two primary domains were then replicated by the participants, who even tried to transfer these values to their daughters as representatives of the next generation.

The majority of the participants explained that they were able to achieve recent goals both in their careers and families because of the values that their mothers had taught them since they were young. For them, a mother is a source of inspiration for how to handle both family and work duties. Ibu Sri, a 47-year-old senior lecturer with four children, commented on how her mother had inspired her to be a good mother and to be good at making money:

My mother is an entrepreneurial woman. She has worked since I was a child, selling various household equipment and furniture at home; we have a small showroom at home. She is good at making money and running a business, she's an expert in cooking, and she's an educated woman as well. Now, I follow my mother as my model. I always tell my daughters, 'As a woman, I am a Master's graduate; I've attained higher education, but I am also good at food shopping, I am an expert in cooking, and I am able to prepare lunch for my family'. I tell my daughters, 'I have been able to do it ever since I was at school. When I was a student, I sewed and made clothes by myself. I never bought them (P17 Interviewee—ibu Sri).

Despite women continue depending too much on men in marital relationship, another value that the participants attempted to pass onto the next generation is that of being an independent woman and not depending too much on men especially on finance. This value teaches that as a woman, one should be strong, persistent and able to make sacrifices for her children and family. An independent woman is also interpreted as a woman who can earn income independently, whether she works or is a stay-at-home mother. Women who are purely housewives and stay-at-home mothers are expected to be smart in managing the family income and reducing family expenses, even though they do not have a domestic helper. One female academic, ibu Wahyu, proudly recounted her experience related to the independence of her mother. Her mother was a housewife, but she successfully raised five children without a domestic helper:

I absolutely imitate what my mother did when she managed her family life demands. Indirectly, my mother advises all of her daughters to be independent and strong women [not depending on men]. My mother is a housewife, but she was successful in running the home and in raising five children without any domestic helpers. It's amazing. She says that the children must help with the parents' home chores. Since I was a child, my mother has instilled and applied the value of independence to her children. (P4 Interviewee—ibu Wahyu)

All of the respondents were proud and appreciative of their mothers' sacrifices and performance, which not only made them good role models but also provided inspiration for how to anticipate WFC. Ibu Sri's mother, for example, was a businesswoman and a stay-at-home mother who was also actively involved in several social and religious organisations related to her business. Ibu Sri proudly commented on her mother's participation in the community as follows:

My mother is 72 years old. She is in good health and remains energetic and active in several social organisations. A few weeks ago, one of the organisations under her leadership was voted as one of the top three favourite organisations at the provincial level in Central Java (P17 Interviewee—ibu Sri).

However, it was clear that some participants applied their mothers' principles only to the raising of their daughters—not their sons. It was evident that the privilege of education could not spontaneously change traditional gender roles. The participants seemed to perpetuate traditional gender roles in the next generation. This phenomenon was clearly described by ibu Maryati, who has one daughter (12 years old) and one son (9 years old). She attempts to introduce only her daughter to doing what she calls "women's jobs" at home. Ibu Maryati expects only her daughter to know how to do "women's jobs" at home well; at the same time, she encourages her daughter to do well academically and in outside activities. The participants never introduced the boys to domestic tasks:

I usually wake up early, before dawn, at 4:30 a.m. to prepare breakfast and lunch all at once. I wake up my daughter at 5:00 a.m., and I try to train and involve her in the morning chores, such as preparing breakfast. Everything is done by my daughter and me because I haven't employed a live-in domestic helper. But, I have a temporary domestic helper who comes twice a week only to help me with washing and ironing the clothes (P11 Interviewee—ibu Maryati).

6.4.1.1.3. Perception of a good mother and a good wife

The participants' mothers' sacrifices for family members has been inspiring to the female academics in this study as a model of how to be a good mother. The women in this study recognised that although being a mother is hard, it is respectable. Being a mother means dedicating time and sacrificing one's own interests to carry out demanding home duties, including taking care of children, cleaning and laundry, and cooking and preparing meals. These home tasks and duties require more time and

energy, so it is not surprising that most of the participants agree that home and family duties are exhausting.

All of the married female academics in this study are responsible for family and home duties. In Indonesian society, in which traditional gender roles are strong, married women's primary roles are as mothers and wives. Moreover, women also have become the primary source of care for family members, including parents and parents-in-law. The female academics in this study exhibited a pattern of performing the mandate in three significant roles: women expected to be able to be a good mother, a good wife and a good daughter. Although there are no particular rules for achieving these expectations, the women described how they try to achieve those ideal roles.

In terms of being a good mother, women academics associated their roles with child-related responsibilities such as providing child care, making time for children, putting them to bed, and being primarily responsible for their academic achievement. This notion is exemplified by one participant, ibu Sri (47 years old) with respect to monitoring her children's academic performance:

I have four children, three girls and one boy. The first is now in her fifth semester at university, the second one is in her twelfth year of senior high school, the next girl is in her sixth year of primary school, and the youngest boy is still in his first year of primary school. All of the things related to the children's schooling were undertaken by me, it has to be so, right? [She gives an example: it is common for Indonesian mothers to sit beside the children in the evening, teaching her children at home to do homework tasks or to prepare for an exam the following day]. I will help the kids with science and mathematics lessons, but it's my husband's turn if the children have any questions regarding religious or Javanese language lessons. I think now I only focus and pay extra attention to studying with my youngest son. I am not too worried about the other children because they are already independent in their studying. Sometimes, my eldest daughter even teaches her younger sisters. It has lightened my load (P17 Interviewee—ibu Sri).

Moreover, ibu Sri also explained how she educates her children by valuing time with the family. She uses part of their free time on Sunday morning to have fun with all of the children and to pay back the family time lost because of her work demands during the week:

I almost never have leisure time to relax with my family. Because, you know, [between parents and the schedule for the children's school] our holidays never

match. Usually, on Sunday mornings, my husband engages in his own hobbies, such as fishing or cycling around our neighbourhood. On Sunday, then, I am alone with the children at home and I use it as the best time to teach my daughters how to cook. It is really a fantastic time; I absolutely enjoy it and am happy doing these things with my children. On Sunday mornings, our agenda is 'kerja bakti' at home [doing all household tasks by involving all family members as a team]. One sweeps the floor, one tidies up the bed, another one rearranges the wardrobe and so forth. So, on Sunday mornings, after 'kerja bakti', our home looks clean and tidy. After all of those things are finished, the next item on our schedule is cooking time. I used to delegate to my three daughters different tasks [in the kitchen]. For example, the first one slices this, and the second does that, and then all together we fry the fish. I feel happy to be able to cook with the kids. But you know, after they are tired, all of the children eat their lunch gluttonously. I can see it. I can feel that the children really love any food made by their mother, they eat so much. I really utilise Sunday mornings with my children (P17 Interviewee—ibu Sri).

Even though women academics make efforts to be good mothers, it seems they still face difficulties due to a lack of time. Parental tasks and child rearing require time for the building of emotional bonds between children and their mothers. Feelings of guilt seem to emerge among women academics because of their time constraints. Although ibu Sri emphasised that she is happy in a professional role and in a mothering role, her expression showed that she felt guilty when she was not able to provide enough time to her youngest son (who is in his first year of school), and she perceived that freedom for professional women could be regarded as freedom from child care responsibility:

I cannot guide him with reading and writing. I don't have enough time to do that. I hoped I could do it on the weekend, but I can't, I teach a class on the weekend. So, for me, I would enjoy it more if I was only a housewife and a mother...except after the children have grown up (P17 Interviewee—ibu Sri).

To the female academics in this study, the idea of being a “good wife” refers to being able to perform their duties as wives at home. The gendered household division in traditional societies such as Indonesia is strong. The dedication that these women have to their families and husbands is very strong. In these situations, female academics must manage their priorities between work and family demands. One participant related her experience of feeling guilty when her husband had to take her place at home with the children while she was travelling:

If both of us are required to travel for work, we discuss which assignment has the most significant influence [career-wise]. If mine is more significant, then he decides to take a leave of absence. He will take over my position and care for the children at home while I am away. However, I think this is not fair [to him]. I would never

let my husband take a leave of absence again in the future because of my job. He already sacrifices himself and his job for me by taking of care of the children while I am away (P2 Interviewee—ibu Dinna).

For the academics who employ full-time domestic helpers, all of the household work is done by those helpers; however, the majority of the participants in this study did the cooking by themselves. Cooking seems to represent a form of paying respect to one's husband and a form of self-acknowledgement as a good wife. One participant related a particular domestic helper's responsibility for cleaning the house but a lack of involvement in cooking:

The domestic helper's main jobs are cleaning up the entire house, sweeping and mopping the floor, and washing and ironing the clothes, while I do the cooking by myself or buy food from shops (P1 Interviewee—ibu Retno).

The role of a wife and mother is very important to these women. After returning home from the office, they attempt to return to their positions as mothers and wives and take over the domestic helpers' responsibilities. The main tasks such as cooking, preparing food and feeding the kids are taken over from the domestic helper.

Interestingly, the women academics' relationship with their double roles is a contradictory one. On the one hand, they agreed that women's traditional roles lead them to take more responsibility for family demands; being a good mother and a good wife is their expectation, rather than being a professional worker. As expressed by one participant,

Promptly, after returning from the office, I will take over all of the domestic tasks that had been undertaken by the domestic helper, such as cooking dinner and feeding the kids. I know my position at home [as a mother and wife]. The domestic helper only helps with a part of my responsibility at home; she couldn't change my position [at home]. I remain the manager at home. In addition, it's our commitment that we don't want a negative stigma from others that our children were the domestic helper's kids. I don't want the kids to have more of an emotional bond to the domestic helper than to me (P5 Interviewee—ibu Siwi).

On the other hand, these women seem willing to sacrifice children and family demands by accepting extra work, which often disturbs their family time. The women in this study stated that additional work from being positioned in management, teaching on the weekend, or being involved in faculty projects is considered important. The extra work provides remuneration (e.g., extra money and

a prospective career), which is valuable for these women and is also helpful for the family. This viewpoint could be related to previous evidence that they were working predominantly to help the finances for the family. Ibu Hernawati confirmed that her work and career are important and that to achieve career success, there must be sacrifices from all family members, for example, by bringing home office work.

I know my family makes sacrifices for my career, so I disagree that if a married woman claims her career success, it is because of her own effort. The family is behind her success. When I do my marking work at home, for example, my husband and my child do not disturb me (P3 Interviewee—ibu Hernawati).

Not all family members, particularly husbands, allow their wives to bring home their office work. This situation puts these women in a dilemma. As female married professionals, their work and career are as important as being good mothers and good wives. Therefore, the majority of the participants acted strategically in carrying out their double roles. They assess the positive and negative impacts of work involvement on their family lives and the effect of family involvement on their careers. As long as their work involvement does not disturb their primary role as mothers and their work at home, these women academics will assume it.

As explained in Chapter 4, thematic analysis method was used in the qualitative aspects of the study, which provided a rich detailed account of the WFC perceptions and experiences of women academics. In order to reduce researcher bias, conflicting data was explored and noted for further checking against other source of information (Braun and Clarke 2006). Since patterns emerge in the data, then researcher seeks information that will confirm the importance and meaning of the patterns. This confirming information adds richness and depth the findings. On the other hand, disconfirming information which do not fit emergent patterns provide sources of conflicting interpretation but it still needed to report as a way to check the credibility findings.

The disconfirming evidence on perception as good mother and good wife comes from ibu Juniarti that only in the weekend (Saturday and Sunday) she has opportunity to organize and play her multiple roles: mother, substitute father's role (as her husband live separately for work assignment) and care giver for her old sick

mother. She does these tasks on the weekend because she studies during the week. The challenging situation has shaped her to be an independent and resilient woman who takes over all responsibilities and roles with minimal physical support from her husband. This domestic arrangement with an absent father has been a problem for her eldest son, aged 18 years, who has lost access to a father figure, which has caused him frustration, stress and finally impacted on his school achievements. Her son did not want to continue going to school. Regarding this situation, Ibu Juniarti, perceived that she is not a good role model for her family. She often blames herself for what happened to her son. This information provides disconformity with the emergent patterns, but enriches the research findings.

6.4.2. Family factors

Family factors refer to those factors that affect female academics' perceptions of how they use the social support available from family support sources. Family factors focus on the availability of social support from one's family. An analysis of the interview data found that several sources from the family side emerged: **husbands' support, domestic helpers' support, and extended family members' support**. The social support mechanisms used from these sources, however, are more strongly influenced by family characteristics and the culture context, which is explained in the sub-themes.

6.4.2.1. Husbands' support

The predominant support perceived by the female academics was support from their husbands. A question was asked to assess the importance of the support from husbands, which ranged in value from 1 to 5. The majority of the participants rated their husbands' support with a maximum value of 5, using various expressions such as *"very important"*, *"I think he is my best friend"*, *"I depend on him too much"*, and *"he trusts me to do the best things for the family and me [i.e., my career]"*. In analysing the theme of husbands' support, the following sub-themes emerged: *helping but not sharing tasks, husbands' jobs, and the importance of communication*.

6.4.2.1.1. Helping but not sharing tasks

The majority of participants who had a heavier load of child care responsibilities revealed that their husbands did not do significant amounts of child care on a daily basis. According to these women, raising a child is the mother's job, and they would never delegate such tasks to the men. When the participants in this study travelled for a few nights, they preferred to invite their mothers over or to send their children to a sister's home. Moreover, some of them tried to bargain with the faculty to decline the assignment because of the child care issue. Thus, the faculty tends to offer travel assignments to male academics.

There was a strong perception from the female academics in this study that family and home demands are a woman's responsibility, which affected how the husbands provided support at home. The husbands of the women interviewed tend to be passive and not pay attention to home and family tasks. Ibu Retno described several ways to address husbands' passive response to child care, such as allowing the husbands' awareness to grow independently and without coercion. Another participant, ibu Dinna, restricted this awareness and gave no space for her husband to do what she called "women's jobs" (i.e., women's jobs at home including child care and doing house chores) because there is a strong perception that it is a taboo for men to do such work. She believed that too much involvement by her husband in women's duties would have a negative impact on their children. These women strongly adhered to traditional gender roles because these values were taught by their parents, especially their mothers. One woman academic, ibu Dinna, summed up the avoidance of males in "women's jobs" as follows:

That's why I hardly ever involve and/or ask for help from my husband regarding child care or other home tasks that are more specific to women. My mother taught me not to include the husband in 'women's tasks' except in urgent situations. Actually, my husband is willing to provide help, but according to my family of origin, this is taboo. In my opinion, too much involvement by a husband in women's home duties would also have a negative impact on the children. These values would be seen and imitated by the children (P2 Interviewee—ibu Dinna).

In contrast, some of the women academics agreed that both child care and housework should be shared by men and women. However, in daily practice, this does not often occur. Female academics are still burdened with family and home

responsibilities. The husbands will help with household tasks if the situation is urgent, such as a domestic helper taking leave to go back to her village, a child's sickness, a travel assignment, the absence of a private teacher and so forth. In normal situations, most of the participants stated they would never depend on males to carry out their home responsibilities.

...in urgent situations, if my daughter is sick or if I have an urgent assignment from my office, then my husband will replace me and care for my daughter at home (P2 Interviewee—ibu Dinna).

Ibu Wahyu (39 years old) spoke of her experience when she took a leave of absence to register her oldest son in kindergarten. She said that work flexibility allowed her to do that, and it seemed justifiable for her husband to hand over the responsibilities to her. However, those women whose husbands were willing to share the house and family demands classified themselves as lucky. Only a few participants said that their husbands were able to share domestic tasks such as preparing milk, food, feeding the baby, cooking and cleaning the house. Ibu Siwi (36 years old) described why she feels lucky:

....Alhamdulillah [Thank God], my husband is a man who easily helps me with housework. If I am busy or come home late, he bathes and feeds the children. When I have to go to X city for a seminar, he allows me to go and assures me that he will take care of the kids' food and so forth. When we first had our baby, he was more involved in its care. So some women in our neighbourhood praise his expertise in doing 'women's tasks' including, preparing food... Often, he jokes to me, 'you are a lucky woman because it is difficult to find a man like me' [laughing] (P5 Interviewee—ibu Siwi).

In general, husbands provide practical help when they are asked, but only a few female academics in this study found it easy to ask their husbands to help with "women's jobs". If anything, these women ask their husbands to alleviate small burdens such as picking up children from school or classes. Household tasks remain primarily a woman's responsibility. All of the respondents agreed that household tasks were difficult and never-ending jobs. The main household jobs can perhaps be allocated to domestic helpers, but female academics remain burdened by the responsibility. Therefore, sharing household tasks between husbands and wives seems distant from the participants' lives. The promise of husbands' help with daily household tasks could be lip service that remains difficult to apply and is generalised

among all participants, such as one participant who describes the importance of sharing household tasks and states that it is important for both husbands and wives to engage in child care:

What's wrong if a father participates in his children's education and does the housework? These values are embedded and applied in our marital relationship (P5 Interviewee—ibu Siwi).

The motherhood mandate is a predominant influence on how the participants use social support from their husbands. The majority of participants remain reluctant to involve their husbands because having their husbands help with “women’s jobs” leaves the participants feeling guilty. Ibu Rusmini is the “lucky” woman because she is the participant who shares the household tasks with her husband and feels no guilt, as seen in the following quote:

I feel free to ask my husband's help. We don't have a role division in our family. For example, I am able to wash the car, as is my husband. He is able to cook as well as I am. So, our principle [in the marriage relationship] is whoever is able to do family and home duties should do them, whether it is him or me. That's why I feel comfortable leaving the children at home for several days [for work]. I often have had such experiences during the twelve years of our marriage, and I've never had a serious problem with our situation (P13 Interviewee—ibu Rusmini).

6.4.2.1.2. Husbands' jobs

Whether husbands had fixed regular work hours or were full-time workers, such as banking staff, managers or civil servants, influences how the husbands provide their wives with practical help related to home duties. For instance ibu Wahyu (39 years old) whose husband works in a bank and is very busy routinely leaves home in the morning and returns at night. Consequently, she cannot depend on her husband, and she must handle family concerns, such as registering her son in kindergarten:

You know, enrolling my son in kindergarten requires parental attendance; it can't be delegated to others. So, I need to take a leave of absence again to do that...Of course, I can't delegate this kind of job to my husband because it's difficult for him to take a leave of absence (P4 Interviewee—ibu Wahyu).

However, even husbands with highly flexible jobs, such as lecturers, do little to contribute and provide practical support to the wives. The strong traditional gender role values emerge, restricting and making it difficult for these women to ask their

husbands for practical help. Furthermore, according to these women, work hours, flexibility and autonomy in husbands' jobs are not factors *per se* that influence why their husbands cannot provide much practical support. The majority of the participants said that the husbands' work overload and responsibilities resulted in little practical help from their husbands. Moreover, these women remain reluctant to ask for help, as seen in the following quotes by ibu Rahayu (35 years old), whose husband is a professor at a university in Central Java:

He works longer than me, from 8:00 a.m. and often until 9:00 p.m. Then, when he comes back home, he is tired... what housework can I expect him to do? (P4 Interviewee—ibu Wahyu)

Some participants in this study preferred not to share their difficulties and burdens at home with their husbands. They tried to please their husbands when they returned home without saying anything that would cause additional stress. In this case, the participants assumed that their husbands' jobs were more important than theirs. Therefore, the participants tried not to show the burden of being unable to share their housework and family duties with their husbands.

However, women whose husbands had work hours that are not full-time, such as marketing staff, consultants, doctors and those working odd hours during a 24-hour stretch, such as business owners and entrepreneurs, revealed that their husbands make plenty of time for the family, including helping while they were working. Once again, it should be noted that the women avoided asking their husbands to do "women's jobs", but their husbands were pleased to help them by dropping them off and picking them up from their offices. Ibu Helida (30 years old) described her situation in which her husband, a medical doctor whose work hours are flexible, delivers her and waits for her while she teaches night class:

When I had night class, he closed his practice and returned home early. Then, he takes me to my office... while I was teaching; he waited for me in the car park, just sitting inside the car. Sometimes my little daughter also goes along with us. Usually, she sleeps in the car. Both my husband and my daughter are so tired waiting for me until I finish teaching at 9.30 p.m. (P 20 Interviewee—ibu Helida).

6.4.2.1.3. The importance of communication

Communication is another key to successfully obtaining support from husbands. Participants revealed how they communicate with husbands and children to maintain work and family harmony. As a result, despite the strong motherhood mandate that was found in this study, these academic women do not live in a tightly restricted situation. Both the husbands and the wives in this study were employees, and having a planned work schedule for them is important to reduce conflict between work and family schedules. For some participants, the planned work schedule produces what they called “housework sharing”, which results in greater success and makes it easier for them to adjust the spousal work schedule. An example of successful housework sharing was described by ibu Setyorini (35 years old), who often attends meetings as a faculty representative in another city because she was recently appointed to a managerial position as faculty deputy of finance and human resources:

We work as a team and in shifts caring for the children. One of us, either me or my husband, stays at home and cares for the kids when the other needs to spend the night away for a work assignment; so far, it has not been a big problem because we always discuss and match the schedule assignment with each other before we accept the assignments (P16 Interviewee—ibu Setyorini).

The husbands’ understanding of their wives’ positions and work demands was also a product of good communication. The socio-cultural values highlight that women should be good mothers and wives, as well as do not restrict the freedom of these academic women to participate in their organisations and to accept additional work. The values emphasise that participation at the work demands and responsibilities did not prevent them from performing their primary roles as mothers and wives. The extent to which good communication resulted in husbands trusting their wives to do work activities is explained by ibu Helida:

I never feel that my husband restricts me; he gives me space and a chance to develop myself through activities in the workplace, either at the university or in the social community. I just remembered what he said to me, “you can do anything as long as you don’t forget your kodrat [the nature of women as mother, caregiver and housewife]” (P20 Interviewee—ibu Helida).

Planning related to both husbands’ and wives’ work schedules is important. This provides a good understanding about irregular assignments, which often clash with family activities. Weekend classes, workshops, and training held on Saturdays and

Sundays often have an impact on family time, and therefore, time management across the schedules of husbands and wives is important. Ibu Siti describes the complexities of swapping classes on the weekend because both faculty and family activities are held, resulting in family conflict:

Time management is important. Teaching schedules are the busiest. So, if you are absent from one class, it makes it difficult to change the class to another day. Usually, the faculty will facilitate changing the class to the weekend, but it will become another source of conflict with my husband and family (P8 Interviewee—ibu Siti).

Moreover, in Indonesia, particularly in Javanese culture, there is a specific month in which people hold many and various *kondangan* (invitations to celebrate with family and colleagues), such as *nikahan* (marriage celebrations), *sunatan* (traditional male circumcisions), and other invitations. In that specific month, people can be invited to more than four or five events in a single day, either by family, neighbours, friends or colleagues. These events are mostly held on the weekend. Therefore, such invitations become problematic for those who have extra work, such as teaching, on the weekend. A participant, ibu Retno (36 years old) described her experience of supporting her husband by attending a *kondangan* without a leave of absence from teaching on the weekend:

This faculty has an executive class on Saturday and Sunday. This semester, it's my turn to teach that class on Sundays at 11:00 a.m.; I called the time 'kondangan time' [laugh]. After teaching, I went directly to 'kondangan' to save time. Therefore, I prepared and carried my party dress from home. Sometimes, I wear my clothes to class, which also enables me to teach and go to the party as well. Moreover, it makes class shorter than usual. My husband picks me up from the office; he is already dressed, and we go to 'kondangan' together (P1 Interviewee—ibu Retno).

The participants frequently expressed that the quality of communication is more important than the quantity. The telephone is a crucial tool for maintaining contact with husbands and children while the participants were at the workplace. Even when they are at their workplaces, the participants always keep in contact with their children and monitor their activities. They acknowledge the importance of maintaining good communication as a way to manage their children's activities. The majority of participants agreed that the enhanced quality of communication was a good replacement for a lower quantity of face-to-face communication. The

participants even called their children just to ask whether they had lunch or what the domestic helper's menu had been on a given day. This situation could be understood as the participants feeling guilty about their children and family because of their physical absence, particularly when related to the children's needs.

6.4.2.2. Domestic helpers' support

After husbands' support, participants identified the support of domestic helpers as the predominant form of support they received. As professionals who were also mothers, all of the interviewees agreed that they were burdened by their double roles. Domestic helpers play a significant role in making women's lives easier by being assigned a portion of the main responsibilities at home. A strong motherhood mandate leads the women in this study to show how they interact with the helper. In analysing the theme of domestic helpers' support, sub-themes emerged that mainly related to the *type of domestic helper*, *dependency*, *child care*, and *source of conflict*.

6.4.2.2.1. Type of domestic helper

All of the participants in this study employed some type of domestic helper. The sub-theme that emerged related to the type of domestic helper described the typical domestic helpers and the consequences of hiring such a typical domestic helper. There were three types of helpers employed by participants, namely, *pocokan* (part-time, full-time) and *suster* (the nanny or babysitter). The three types differ in terms of their job descriptions, working hours and salary.

Pocokan is a Javanese term for a part-time domestic helper. The participants employ this type of helper to do general housekeeping such as house cleaning, mopping, washing and ironing the clothes, and cooking. The *pocokan* works based on agreements with the employers; i.e., how long the employers need her help. The majority of the participants employed her every day or just one day a week for three to four hours. The employer would pay in cash at a rate similar to that earned by full-time domestic helpers. A participant with grown children prefers to employ a *pocokan* because she lives outside the employer's home, thus decreasing the frequency of contact with the domestic helper and raising fewer privacy issues.

Generally, the *pocokan* lives around the neighbourhood, so the participant knows her background relatively well.

Conversely, the full-time domestic helper usually has double responsibilities: doing all the housekeeping and taking care of the children at home. The full-time domestic helper does the housekeeping first and then takes care of the children. For the participants with a baby, the domestic helper focuses more on everything to do with child care and the baby's needs, including washing clothes and utensils (e.g., bottle milk, food, etc.), whereas the house chores do not become the main responsibility of the domestic helper. Therefore, while the domestic helper does her job, the baby is usually cared for by the mother, the mother's parents, or another domestic helper. The full-time domestic helper provides 24-hour support because she lives with her employers. This situation potentially results in less privacy inside the home because of the presence of the domestic helper, which leads to conflict among family members. In addition, the participants are responsible for the domestic helpers' daily needs, including their food, clothes and so forth. The domestic helpers' salaries are determined by the market rate in the neighbourhood. Generally, full-time domestic helper roles are dominated by girls from lower socio-economic, who are informally recruited from villages (rural areas). The majority of the participants recruit the girls through their relatives, so the motive for hiring is not only transactional but also relates to helping girls from poorer areas. Some participants employed their female relatives to help with domestic tasks. From twenty interviewees, one participant hired her husband's aunt, who had cared for the husband when he was a child, to help with all of the domestic tasks and child care.

The third group is called *suster* (the nanny or babysitter) a term used by the participant to refer to women whose job is to care for babies and children under five years old. The babysitter is recruited formally from an agency. The babysitter is skilled and has knowledge in child care. Like full-time domestic helpers, the babysitter lives with the employer, but she has more standard work hours, break times, salary rates and leave. Nannies have the highest wages of all domestic helpers.

The different types of domestic employees influence the social support mechanisms used, which in turn has an impact on WFC. All of the participants agreed that the

domestic helper should prioritise child care. Thus, although the domestic helpers have less skills and perhaps cannot do household chores (e.g., cooking, washing and ironing the clothes) as well as the participant's expectations, provided the domestic helper can make the children comfortable, they were not concerned about the domestic helpers' job performance. As ibu Wahyu describes her experience:

Based on my experience, and I have changed domestic helpers many times, often, she would be able to do household chores to meet my expectations, but my children were not cared for adequately, or vice versa. If her housework did not meet my expectations, but she was able to take care of my children...I would keep her; otherwise, I would dismiss her (P4 Interviewee—ibu Wahyu).

6.4.2.2.2. Dependency

The women agreed that they had a significant need for domestic help. According to these women, employing a domestic helper is the solution to helping them with their household tasks. Household tasks and responsibilities are never-ending jobs, and therefore, the women in this study delegate these tasks to paid helpers. The home and work burden requires the ability to manage work and family demands wisely. Accordingly, household tasks are delegated to the helper, resulting in a high dependency on her. In particular, the needs of those with a baby or child under five years of age were higher than those with grown children, which prompted several participants (6 women) to hire more than one domestic helper. The high dependence on domestic helpers was described by the participants in their own words as “no choice”, “I don't know who else I have to depend on to help me do this work [household tasks]”, “I need more than one domestic helper”, “A domestic helper is the solution”, “I must hire a domestic helper” and “I consider her to be my relative”. It was evident in this study that domestic helpers played an important role in working women's lives. This was evident in the following quotes by ibu Helida:

When the domestic helper was going back to her kampong for two days, nobody could take care of my child. I had no choice, so I brought my child with me to the office (P20 Interviewee—ibu Helida).

The turnover of domestic helpers is frequent, so according to the participants, during the time when they did not have any domestic helpers at home, it was a stressful time. Ibu Retno gives an example of her experience of such a time:

The domestic helper had quit, and I tried to find a new one, but it takes a long time. So, what happened? I took a leave of absence [from work] for 10 days because I was busy with my first baby. Nobody helped me in such situations; I don't know who else I should leave the baby with. I was very confused because I could not let go of my duties as a mother (P1 Interviewee—ibu Retno).

The domestic helper is important to the working mother. All of the participants agreed that “women’s jobs” at home are never-ending work. Therefore, the presence of a domestic helper is at least able to reduce the burden at home. The importance of a domestic helper in working women’s lives was associated with the huge burden at home, as described by ibu Hernawati, who was proud that her mother raised her children without a domestic helper:

I could not imagine living without a domestic helper. Starting with waking up in the morning until we go to bed in the night... during this time, with all of the household chores, we never relax. Cooking, cleaning, arranging [anything in the right place], washing [the clothes], ironing, and babysitting are our duties. Who else will do this work if not us? (P3 Interviewee—ibu Hernawati)

All of the participants agreed that child care is the priority. During work hours, the domestic helper was at home alone babysitting the children. Traditionally, Indonesian families use private child care, which is performed by the mother and/or other family members. Therefore, those who live separately and/or far from the extended family are more dependent on domestic helpers to do that job. Babysitting the child and helping with after-school activities while the women are still at the office are the main tasks of the domestic helper.

For me, the most important thing is the child care issue. If I were not working, I would believe that I could handle all of my responsibilities [as a housewife and mother], including taking care of the baby and doing the housekeeping without help from a domestic helper. But in reality, you know that both of us [she and her husband] are workers, so who will care for the baby while we are working? (P1 Interviewee—ibu Retno)

Interestingly, high dependency on a domestic helper does not mean that all family responsibilities are taken over by a domestic helper. In this case, the participants understood their responsibility as housewives; therefore, they always controlled the domestic helpers’ work and took over that work while they were at home. This sub-theme has a relationship with the sub-theme of the perceptions of a good mother and good wife. This expression by ibu Helida demonstrates the motherhood mandate, which involves the women often doing the household tasks:

Household chores, such as cooking, washing and ironing the clothes, mopping and cleaning the floor, are all done by the domestic helper. So, sometimes, I ask myself, "What actually is my job at home?" [Laugh] ...Yeah, at least I should control and supervise my daughter's study at home, prepare tea for my husband in the morning and accompany him at breakfast and dinner; it is a must (P20, Interviewee—ibu Helida).

6.4.2.2.3. Child care

The type of domestic helper will influence how the participants control the activities of children and child care while they are in the office. Participants who employ *pocokan* (part-time domestic helpers) prefer to send their children to a full day of school, which has recently become more common in large cities in Indonesia. This is a school system that implements longer school days than other systems. Normally, school activities begin at 7:00 a.m. and finish at 2:30 p.m. Then, the children's activities continue with participation in various extra-curricular activities from 2:30 p.m. to 4:00 p.m., such as English clubs, science clubs and swimming clubs. The participants do not worry about lunch because the children have lunch at school, which is different from common schools that do not provide lunch. This system applies to all children from the first to the sixth years who are between six and twelve years old. Participants send their children who are younger than five years old to playgroups, which are held from 7:30 to 11:30 a.m. The women think strategically by then sending their children to another educational program such as *TPA* (*Taman Pendidikan Al-Qur'an*), a reading garden of the Holy Book of Qur'an for children, with a specific education program until 2:30 p.m. or later so that they can be picked up when the women return home.

Rather than just being at home with the maid, I prefer to send him [her youngest boy, 3 1/2 years old] after school to the playgroup or to another educational activity such as TPA. He will be taught and cared for by competent people rather than by a domestic helper (P13 Interviewee—ibu Rusmini).

Despite the cost of the type of full-day school mentioned, the majority of the participants did not see it as a significant problem. In contrast, participants who employ full-time domestic helpers used them to care for their children after school. This group of women felt that *balita* and/or primary-school-aged children should not be burdened with full-day school activities. This group of women agreed that

children need to enjoy life and be cheerful at that age. In reality, children still participated in many afternoon activities such as TPA, which often gives homework. The following statement highlights this reasoning:

I do not send my first son [7 years old] to full-day school because he needs more time to play with his younger brother and to socialise with his friends around the neighbourhood. If he had a full day of school, he would be tired and certainly could not play with them. Therefore, I expect my son to have an extended community of friends both from his school and/or from around our neighbourhood. Therefore, I think that a full day of school for a seven-year old boy is very hard and is not yet appropriate. Like the other kids in my neighbourhood, he goes to TPA from 3:00 to 4:00 p.m. (P16 Interviewee—ibu Setyorini).

The domestic helper's contribution to the participants' lives is very significant. To describe the importance of the domestic helper's role, all of the participants agreed that a domestic helper is not considered a worker but as family. Participants prefer to say the name of the domestic helper with title of *Mbak* before her name. *Mbak* is the Javanese title that refers to the form of respect given to an older sister. The participants ordered the children to think of the domestic helpers as their own sisters. Based on the respect given to the domestic helper, it is expected that the domestic helper will consider caring for the children as she would her own younger sister or brother. Trust in domestic helpers is important in building this working relationship because the participants are very dependent on domestic helpers.

6.4.2.2.4. Sources of conflict

The interview data showed that in addition to providing support, domestic helpers can be a source of strain. From the participants' experience, this sub-theme categorised domestic helpers as a source of conflict to describe how the participants struggle when they work with domestic helpers, who are a potential source of additional strain.

Difficulty finding domestic helpers

The interest of rural girls in working as domestic helpers is different than it was in the past. The participants agreed that currently, it is difficult to recruit a domestic helper. All of the participants agreed that having a domestic helper matched their

expectations of having a valuable partnership at home. More girls from the rural areas prefer to work as factory labourers than as domestic helpers. These girls view working as a domestic helper not as less prestigious but as requiring greater effort than working in the factory. The job description for a full-time domestic helper shows that the responsibility for working as a domestic helper is great. The domestic helper works all day and must be available 24 hours a day with uncertain break times, except when the participants return home and replace her. Ibu Dinna describes how difficult it was to find a domestic helper:

I know how difficult it is to get a domestic helper now, particularly if she is skilled and matches our expectations. Based on my experience, after changing about three or four times, you will find a suitable one (P2 Interviewee—Ibu Dinna).

It was clearly evident from this study that the presence of a domestic helper is a necessity for the participants. Consequently, the demand for domestic helpers is high, as is their bargaining power. All of the women academics in this study agreed that they feel stressed when domestic helpers quit, and when that occurs, they are forced to perform double roles without any helpers' support because it is difficult to find a "good" domestic helper. A "good" domestic helper is defined by the participants as a domestic helper who can understand their directions and perform the job well. In reality, the majority of the participants reported that they had only employed "bad" domestic helpers. Issues with domestic helpers yield more real conflict than support. Those who employed a full-time, live-in domestic helper need to be responsible for the helper's daily necessities, including food and care. Indeed, the helper becomes an additional responsibility of and demand on the participants. Ibu Dinna continues her explanation about the consequences of employing a domestic helper:

I know that there is a positive and a negative side to employing a domestic helper. It's a choice. You can take it or leave it, depending on you. For me, I will keep employing a domestic helper although she has less skill, but I will change her after I find a new, better one (P2 Interviewee—Ibu Dinna).

The difficulty of finding new domestic helpers leads the participants to keep their current domestic helpers even when they do not meet their expectations, as described by Ibu Siti:

She is very young. Even though she comes from the village, she is up-to-date with recent technology. Often, she makes me stressed because she plays with her mobile

phone while she is feeding the baby, or mopping while listening to music on her headphones. I only let her do things her way when it presents no risk or when it is not harmful to the baby. So, I have to tolerate and understand her. Yeah... it is difficult to find another domestic helper (P8 Interviewee—ibu Siti).

Lack of skill, knowledge, and experience

The majority of the participants in this study revealed that they recruited their domestic helpers informally from their relatives who live in the rural areas or village using word-of-mouth recommendations. The relatives found girls from lower socio-economic groups aged approximately 14 to 15 years old who are not able to continue their schooling because of financial issues, so they search for jobs as helpers in rural areas. Then, based on informal recruitment, these girls work as nannies and/or domestic helpers. They often have dropped out of primary school and have never had work experience or training, but they are required to handle entire households. The expectations of the participants often do not match the job performance of the helpers. Thus, much of the experience of working with domestic helpers creates conflict. The issues of domestic helpers' lack of skill, knowledge and experience are further expressed by ibu Retno:

My domestic helper comes from the village. Even though she has two children and previous experience, it is not guaranteed that she will be able to fulfil my expectations. She always needs me to teach her how to do things, even though she is older than me. But I still like her; she works dutifully, and I really need her help (P1 Interviewee—ibu Retno).

However, a high necessity and dependency on domestic helpers discourages the participants from using their services. The participants' ways of dealing with domestic helpers are influenced by cultural factors. The participants attempt to view the employer/employee relationship with a domestic helper as being more than a transactional relationship. The situation pressures the participants to work together and have tolerance for the domestic helper even though the domestic helper often creates conflict in family life. According to ibu Dinna,

I have experience with a good one, but I also have had someone without any housekeeping knowledge. She can't do any household chores. She cried after only two days of staying in my house. What should I do? It made me feel stressed. Luckily, however, I am able to manage my emotions. Finally, she quit voluntarily. I've never fired a domestic helper because I know that whatever my situation is now, she needs money as much as I need her help (P2 Interviewee—ibu Dinna).

That statement is echoed by ibu Siti as follows:

I could tolerate the situation, but not my husband. If the domestic helper does something wrong in her job, he told me to fire her and recruit a new one. I always advise him, however, that finding a new domestic helper will be more difficult, more expensive, and she probably would have even less knowledge of the job (P8 Interviewee—ibu Siti).

These types of situations result in a high turnover of domestic helpers. The participants prefer to change less-skilled domestic helpers out for new ones. Thus, the participants have to adapt to new helpers and start the whole cycle of the relationship with the domestic helper from the beginning. This situation often creates strain for the participants, as expressed by ibu Setyorini:

From when I had my first child until now, if I am not mistaken, the longest work duration of a domestic helper was two years. Now, I have a new one, and she has been working for eight months (P16 Interviewee—ibu Setyorini).

The majority of the participants, particularly those with children under five years old, are fear and worry about trusting the care of their children to a domestic helper. In the beginning, not only does the domestic helper lack skill but also her attitude is less trusted. More specifically, the use of domestic helpers who have been recruited informally by participants that have less information on their background and are effectively required to live with a stranger leads to stress for the participants, especially when leaving the domestic helper alone with the children.

In contrast, however, with respect to domestic helpers with knowledge and experience, the participants said that they were lucky if they had a domestic helper who fulfilled such criteria. Today, few working women use their relatives to help them with child care and household tasks. In these interviews, only one participant said that she had an aunt from her husband's side to help care for her children since the beginning of their marriage. Ibu Ninuk told her story of how the aunt who has lived with her family for 20 years has helped her run the household and take care of the children:

Since we got married, many cousins have lived with us; they work and help us to arrange the household and care for the children while they study or work in this town. The latest is my auntie from my husband's side, who has lived with us and

helped me with child care since my third son was born. We treat her as our real mother because she has taken care of my husband since he was child, and now she takes care of our children (P19 Interviewee—ibu Ninuk).

Expenses

All the participants agreed that domestic helpers are expensive, but their economic status enables them to continue to be able to afford a helper. However, when comparing the cost and performance of their domestic helpers, the majority of the participants expressed less satisfaction. In such conditions, the participants experienced dilemmas such as that expressed by Ibu Rahayu in the following statement:

I couldn't say I am satisfied with her job if I compare her work with how much I pay her. I know I will not be satisfied with her job, but in fact, I need her help. Finally, what I have to do is be more accepting of whatever she does rather than complain about her (P6 Interviewee—ibu Rahayu).

The issue about high domestic helper salaries thus influences how the participants consider employing domestic helpers. For example, ibu Wahyu previously employed three domestic helpers—two full-time domestic helpers and one nanny—to care for her three children under five years old and the household. She had terminated the nanny a couple of weeks before the interviews were conducted, and when the interviews were carried out, she reported only hiring one full-time and one part-time domestic helper because it was too costly.

My salary is not enough to pay for all of the domestic helpers [one full-time and one part-time domestic helper, along with one nanny]. I have to consider the number of domestic helpers in my home. In addition, now that my children are growing, I can't start to reduce domestic help (P4 Interviewee—ibu Wahyu).

6.4.2.3. Extended family members' support

Family support sources such as parents, in-laws and siblings (excluding husbands and domestic helpers) are covered by extended family members' support. Although there is not much mention of such support in the interviews, the extended family's contributions to women academics played a significant role in this study. This issue could be explained that all the participants employ a domestic helper (Table 6.1). Thus support from extended family members is important for the participants as a

substitute for the support from the domestic helper when this is unavailable. This explanation relates to the issue of domestic helper turnover in the previous section (6.4.2.2.4). In analysing the theme of extended family members' support, sub-themes emerged that mainly related to the *significant meaning of filial piety* and *a problem shared*. The first sub-theme related more to parents or parents-in-law, whereas the second sub-theme was associated with siblings and neighbours. "Friends" in the context of extended family were not mentioned by the participants in the study; instead, the participants referred to "neighbours". However, "friends" in the context of work colleagues are presented as further workplace factors.

6.4.2.3.1. The significant meaning of filial piety

The participants agree that in a parent-child relationship, supporting parents and the elderly is an obligation and a form of filial piety; children provide more support to their parents than the other way around. Therefore, the participants put parents and parents' in-laws or sisters/brother in-law as their third providers of support after their husbands and domestic helpers. They also consider what type of support they need, how they must ask for support and/or how parents offer support to them. In this study, the participants mentioned their own mothers more often than their mothers-in-law as a source of parental social support. Although levels of respect for both mothers are similar, the dynamic between daughters-in-law and mothers-in-law can often become an obstacle to providing or asking for help from parents-in-law in a comfortable way. Accordingly, ibu Retno expresses that her parents' help is significant when she has to travel and leave the baby for a couple of nights. She cannot trust her husband or the domestic helper to be able to handle the baby if it is particularly fussy at night. Therefore, she decided to invite her mother, who lives in another city, to spend the night at her home to care for the baby until she returned from travelling:

Of course, to leave the baby for a couple of days, I could not depend only on my husband and the domestic helper, especially to change nappies and to make bottled milk for the baby at night. Frankly, I am not sure if they can do these jobs. Therefore, I asked my mother to spend the night at my home to do that [to care for the baby]. Probably, my mother-in-law would also be welcome to provide such help if I called her, but I do not feel comfortable and I am reluctant [when her mother-in-law helps her]. Furthermore, she has the burden of caring for my father-in-law, who is sick (P1 Interviewee—ibu Retno).

Participants' parents in this study varied in terms of their health, employment and residential situations. The majority of the participants mentioned that their parents were still active and healthy (15 participants), others mentioned that their parents were seriously sick (two participants) and needed extra care due to having had a stroke or cancer, and a few mentioned that their parents had passed away (three participants). With respect to their employment status, the parents could be classified either as still actively employed (four participants) or as not working or retired (16 participants). With respect to residence, some participants mentioned that they live in their parents' homes (five participants) or separately (15 participants). In general, these women academics agreed that asking for help from parents or elderly relatives is not ideal and should be limited except in urgent situations.

The participants agreed that filial piety is an obligation from the participants as daughters to their parents, depicting the parent-child relationship. One participant, ibu Siti, mentioned the term for filial piety toward parents in the Arabic language, which is *birrul walidain*. According to Islamic teachings, children's devotion has a form of religious value toward their parents that can be expressed in many ways, such as behaving kindly towards them, obeying their commands and making them happy and proud. To do this, the participants want to burden their parents as little as possible with their problems related to work and family. Participants make an effort to make their parents happy and always provide support to them, either financially or for their daily needs, particularly for those parents who are sick, aging and have no income because they are either retired or not working. Ibu Siti explained how the relationship between parents and children should be according to Islamic values:

I think that as children, we are taught [by our parents] to dedicate our lives to parents as an expression of filial piety. In my religion [Islam], we use the term 'birrul walidain' to express filial piety. It is impossible to give back what our parents gave to us. Therefore, in my opinion, the best thing to do is not to burden parents with our work and family issues... Except sometimes, we have no choice. Instead, we should support them; it would not burden us. In the parent-child relationship, there are no material transactions (P8 Interviewee—ibu Siti).

Supporting her previous statement, ibu Sri explained that filial piety is not always associated with financial responsibility:

In my opinion, the obligation to parents is a form of filial piety as a command [taught in Islam], but at this time, they are not very dependent on me. Therefore, I will be responsible to my mother whenever she asks me. For example, I am always beside her when she is sick, and I visit her regularly even though it is difficult to do so because my work is busy (P17 Interviewee—ibu Sri).

Next, she continued to expand the understanding of filial piety:

I obligate myself to be kind to my parents because I try to apply what my religion has taught me. Moreover, respectfulness towards the elderly is part of our tradition (P17 Interviewee—ibu Sri).

An example of filial piety was shown clearly by ibu Juniarti, who is the only child of her mother. After her mother divorced, she decided not to marry again but instead to follow her daughter. Ibu Juniarti always supported her mother, particularly when she became older and sick:

My mother is 72 years old, and she had a stroke. Because she cannot do any activities by herself, it has become my obligation to help, to care for and to do anything for my mother that she needs (P15 Interviewee—ibu Juniarti).

For parents who live separately from their children, filial piety is shown through visiting parents regularly, although that can be a struggle with full-day, weekend activities. Ibu Sri spoke of her previous custom of taking time off during work hours to visit her mother, who lives separately in same city, although after she became the faculty secretary, she was not free to continue that activity:

Previously, I could leave work at 2:00 p.m. to visit her. I brought her favourite food... Now, with my busy schedule, I can hardly visit my mother. Now, I only call; we can have a conversation on the phone for hours and chat about many issues. It is very pleasing for her, and I am happy to make her happy. That is why I have a specific telephone card only for making calls to my mother [laughs] (P17 Interviewee—ibu Sri).

In this study, participants who live with their parents can be identified as young couples with a baby or those who must support their parents who are either sick or aging. The majority of the first group—young couples—have financial reasons for living in their parents' house. The difficulty and cost of finding a domestic helper to care for the baby is also a reason that they live with their parents. Ibu Rahayu spoke of her experience of not having a domestic helper to care for her baby:

I am living with my parents, both of whom are working. My father's schedule is more flexible than that of my mother. Because my mother is both a teacher and a headteacher, she has fixed work hours from 7:00 a.m. to 1:00 p.m.... But as the headteacher, she always returns late, at around 3:00 p.m. Right now, I don't have a domestic helper, and I absolutely depend on my mother's help. In those circumstances, I have to go to work after my mother returns from her work to care for the baby (P6 Interviewee—ibu Rahayu).

Support from participants' mothers often relates to child care. In addition, those participants who live in their parents' houses often receive support from all family members. Therefore, in these cases, domestic helpers are not as focused on child care tasks. The participants in such cases feel lucky because they have fewer child care tasks, as expressed by ibu Siti:

I never fully gave the responsibility for child care to the domestic helper because I was living in my parents' house, so I received a great deal of support from my large family, such as my mother and my younger sister. Even my father was willing to help care for the baby. They and the domestic helper took turns doing it; I really appreciated it (P8 Interviewee—ibu Siti).

However, in such situations, the participants agreed that they would be wise to use the availability of family support from the extended family, particularly when they used social support from their mothers. The participants tried to manage their relationships with their mothers and tried not to burden their mothers with care for the children, as expressed by ibu Rahayu:

The point is that I should know myself and should be able to position myself relationally with my mother. Yeah, I know that she certainly has work stress like I do. Therefore, I don't want to burden her with too many child care duties. I know babysitting tasks require more effort, and I know that she needs a rest after coming home from work. As a grandmother, of course she is happy to care for the grandchildren, but I also realised it should only be for one to two hours; after that, who knows? (P6 Interviewee—ibu Rahayu)

Therefore, in any situation in which the participants need family members' help, particularly that of their mothers, they all attempt to find relief from the back-up support of their domestic helpers as a form of respect for their elders. The participants said that they worry about their mothers becoming tired and sick from helping them. Moreover, according to ibu Rahayu, the help of participants' mothers plays a role as extra support to complement their main support:

Everything is done by the domestic helper. The presence of my mother only provides extra help to monitor how the domestic helper takes care of the baby (P6 Interviewee—ibu Rahayu).

A similar sentiment is expressed by ibu Hernawati with respect to asking for help with her daughter's studying when she worked at night and a private tutor was not available:

Given that I am still living in my parents' house, I asked my parents to accompany my daughter while she studies. To make it easier for my parents to do that task, I bought many exercise books with keys. However, I do not over-burden my parents because they find it difficult to answer all of my daughter's questions (P3 Interviewee—ibu Hernawati).

Similarly, this situation is also experienced by participants whose parents live adjacent to them. The participants are able to send their kids to their parents' house while they go to the office. Children in primary school can be picked up by their grandfathers or grandmothers. Ibu Siwi explained how she organises picking up her children, who are 7 and 9 years old, while she and her husband are at the office:

Because we live close to my parents' home, after school, the children go directly back to their grandmother's home. Usually, my mother picks them up, but if she can't, we are already well-acquainted with 'becak' [pedicab] subscriptions; the 'becak' driver sends the children to my mother's house, and I then pick them up in the evening (P3 Interviewee—ibu Siwi).

In contrast are those participants who live far away from parents or those whose parents have passed away; they have to depend heavily on the help of their husbands and domestic helpers. They attempt to solve work and family problems independently and to coordinate well with either husbands or domestic helpers, as explained in the Husband's Support and Domestic Helper themes above. Moreover, health issues are the reason that the women academics in this study do not use their parents' help very often. Ibu Dinna, whose parents live in a different city, revealed her reasons as follows:

So, I only have two choices [when she needs help], either to ask my husband or the domestic helper. Because my parents are getting older, I can't depend on practical help from them. Moreover, we live far away; my parents live in a different city (P2 Interviewee—ibu Dinna).

6.4.2.3.2. A problem shared

Generally, the participants identified that their brothers, sisters and neighbours have work and family issues that are similar to what they face. However, the role of siblings and neighbours are, relatively speaking, mentioned less, with respect to either offering or giving support to the participants in this study.

As far as I remember, I only once asked for help from my sister-in law to be at my home when I was assigned to conduct research in another town for a couple of days. I needed somebody who I could trust to care for my children more than my husband or the domestic helper. Yeah, I remember asking only once (P4 Interviewee—ibu Wahyu).

The reluctance to use the social support of siblings and neighbours was clearly experienced by ibu Wahyu, as evidenced by the following statement:

You know, they [sisters-in-law and her family] have similar problems as I do. So, how I can depend on the people who also need help? (P4 Interviewee—ibu Wahyu)

The same concern about asking siblings and neighbours was identified as their own status as dual-income families with young children in which both the husband and wife are also busy with their own work. Thus, it could be inferred that siblings and neighbours also experience WFC. Ibu Rahayu, who still lives with her parents and whose sister lives close to their parents' house, explained how she shared help with her sister in caring for her baby:

When I was pregnant, she [her sister] also got pregnant. We had a difference of a couple weeks in terms of our due dates. Both of us were working, and unfortunately, at that time, neither of us had a domestic helper. The solution was that we scheduled which baby would be taken care of by our mother [after she returned from work]. We never wanted to have to leave both of the babies with my mother. At that time, I was scheduled to be a thesis committee examiner, and my sister had urgent commitments with her work. Of course, she couldn't handle two babies at the same time. Finally, my father decided to take a leave of absence to help us (P6 Interviewee—ibu Rahayu).

The situation is different for ibu Siti, who lives in her parents' home with extended family members, including her younger sister. Ibu Siti is a young mother with a 6-month-old baby. She describes how she obtained a great deal of social support from all of her extended family members (i.e., parents, and younger sisters), particularly when she first became a new mother:

When I started working after being on maternity leave, my younger sister was a fresh graduate, and she was looking for a job. Thus, she almost always stayed at home and became a full-time nanny. She was ready to help with whatever I needed most regarding the baby because this was the first grandchild in our family. Everybody in our big family was happy to welcome the baby and happy to help (P8 Interviewee—ibu Siti).

The majority of the participants agreed that living far away from other siblings became one reason that in-person interactions between siblings rarely occurred. The participants gave examples of family gatherings held at least once a year, such as *Iedul Fitri*—a clan gathering on a Muslim day of celebration—or *arisan keluarga*—a regular clan gathering. According to the participants, after marriage, they have their own lives with their little families. Therefore, it is wise not to have too much involvement and interference by asking for support or help from siblings.

My sister and brother and I live separately and far away from each other, and our parents have passed away. I think we have our own families, so I try not to disturb their lives with stories about my work and my family (P7 Interviewee—ibu Shanti).

Similarly, this factor related to neighbours. Based on the type of domesticity, the neighbourhoods of the participants could be classified as living in *perumahan* (urban housing estates) or *kampung* (off-street neighbourhoods, which are usually located in villages). Most of the participants (19) in this study live in *perumahan*, whereas only one participant prefers to live in *kampung*. Housing estates are sold by housing developers who are responsible for providing common facilities around the *perumahan*. The target consumers of *perumahan* are usually newly married couples, and thus, it can be estimated that the *perumahan* neighbourhoods where the participants live have similar characteristics (i.e., age, length of time married, children, and dual-income families), and the economic and social gap between them is not too wide. *Perumahan* neighbourhoods are characterised by higher incomes and social status than *kampung*. Conversely, *kampung* has a diverse range of residents in terms of economic and social status. The interactional patterns with neighbours were minimally referred to by the participants. Usually, interactions among people in *perumahan* neighbourhoods are fewer than those among people in *kampung*. However, this does not apply to situations where the participants have known each other well, as expressed by ibu Setyorini, who has been living in a *perumahan* for eight years:

I have been living in this 'perumahan' for eight years, so we know each other relatively well. The majority of the other families in my neighbourhood are like my family; both the husband and wife are working... yeah, the majority are about the same age. Only older parents or domestic helpers stay at home during work hours to take care of children (P16 Interviewee—ibu Setyorini).

In such situations, the participants were advantaged because the older parents were interested in taking care of their grandchildren, and they acted as informants, telling them what happened while they were not at home. The opposite was the case for ibu Winarsih when she enrolled in a Master's program in another city (the distance was approximately 126 km and the trip took approximately 3.5 hours by bus) and left her children alone with a domestic helper. She left early in the morning and came back home at night. At that time, the oldest child was four years old, and the youngest just a few months old. She had terrible experiences with domestic helpers (she hired two domestic helpers) without either her or her husband knowing about it.

I never knew what happened with my children. When I left them, everything was ok. Every day, when my husband and I were not at home, they [the domestic helpers] had dates with boyfriends, so they forgot their main tasks. When the children cried suddenly, she [the domestic helper] became angry, spoke loudly, and put my child down. She also made my children go to bed immediately [at noon] so that she could have fun and chat with her boyfriend. I never knew that ...until the neighbour in front of my house told me how the domestic helper behaved toward my child. She was often suspicious about why my child always cried in the morning and about my domestic helper (P18 Interviewee—ibu Winarsih).

Even though the participants could not rely on neighbours' support too much, the available social support from the neighbours is beneficial for simple issues such as those exemplified by ibu Maryati below:

I am lucky to live near my relatives, and as neighbours, they respond if I need their help. But...maybe only for simple things [from neighbours], for example, when I have to leave the house for a few days with nobody at home, I let my neighbours know, and I asked them to help by just keeping an eye out....but I never think of doing that for significant things, for example, sending my elderly mother for a medical check-up; that is not ethical (P11 Interviewee—ibu Maryati).

The overall findings were that the majority of the participants in this study use social support from family the least, with their husbands and domestic helpers being their main supporters in managing WFC. The participants attempted to be perceived as independent in relation to the huge burden of the double role that they play, as clearly stated by ibu Nuril:

I try hard to address my family problems only with my husband and children, even though the problem is too complicated, yeah... I try not to share my private issues, even with my mother and my sister (P12 Interviewee—ibu Nuril).

6.4.3. Workplace factors

Workplace factors were those that affected how the women academics perceived how they use the social support available from workplace support sources. Similar to family factors, the workplace factors were considered to be a significant source of social support used by women academics from the university side, but they were not used as much as a source of social support from the family side. In this analysis, information from human resource managers was added because they are representatives of the universities who provided information about university practices and organisational support policies. Each human resource manager was assigned a pseudonym to guarantee confidentiality and preserve his anonymity, as follows: *bapak* Bambang from University B, *bapak* Cahyono from University C, and *bapak* Dudung from University D.

Furthermore, a thematic analysis resulted in the emergence of several themes to explain the mechanisms that were used by the participants of the interviews of women academics and university human resource managers: **work environment**, **interactional relationship**, and **work and family policies**. The themes were further divided into sub-themes, as explained below.

6.4.3.1. Work Environment

The work environment refers to the university culture and circumstances in the workplace, which influences how women academics used workplace social support. The theme of the work environment was divided into sub-themes: *male culture work setting* and *flexibility*.

6.4.3.1.1. Male culture work setting

The women academics agreed that working in the university setting requires working hard and a high commitment to prioritising professionalism over family needs. Universities emphasise equal rights and responsibilities between men and women academics, which can be seen from several human resource practices, such as recruitment, rewards and discipline, and job assignments, including teaching, research, and community services, which are not differentiated by gender. Consequently, several characteristics of the university setting identified tend to be appropriate for men who spend more time outside the home, and vice versa, it seemed to be difficult for women in adapting to these conditions. In Indonesian culture, men are responsible for being the family breadwinner while women have the responsibility of doing domestic tasks. Thus, based on cultural reasons if men were working until late this will be understood but not for women. Culturally women have limited time working outside home.

Among the *Tri Dharma* duties, teaching is perceived as the heaviest burden for women academics. Teaching preparation, adapting to new subjects, teaching overload, time schedules, and coordinating with other colleagues in team teaching (i.e., preparing, coordinating, and evaluating) during the semester requires more time outside of the home. Although for some people, flexible work hours meant not being required to physically attend work every day, for the majority of participants in this study, this is not the case. Simply having no teaching duties does not mean that women academics can work from home.

Physical attendance every day for women academics in managerial positions is particularly important because they have more administrative jobs. Working with papers, signing documents, receiving guests (with or without appointments), having planning meetings, attending training, teaching, and attending university seminars are examples of the things women academics must physically attend every day. In particular, these extra activities will be experienced by women academics in managerial positions, such as ibu Setyorini's experience as a faculty deputy finance manager:

My managerial job obliges me to sit behind my desk and be at the office every day. Many documents such as proposals or reports need to be checked [because they involve finances] before signing. Therefore, I spend more time in these jobs beyond teaching. But even if you are not in a position like me, I think you still have to come to the office every day because the university rates your presentation, and from these data, your commitment will be evaluated (P16 Interviewee—ibu Setyorini).

This viewpoint was echoed by bapak Cahyono, human resource manager at University C, who stressed that managerial staff must be physically available 24 hours a day, as seen in the following quote:

Staff and ordinary academics have normal work hours, but that is not the case for those who are placed in management. They are leaders in their departments so of course, they work the hours of a leader. Whenever the university and the faculty need their presence, they must be ready '24 hours' a day, including weekends, no excuses (HRM Interviewee—bapak Cahyono).

The university demonstrates a work culture that may be more appropriate for male academics and certainly does not allow for family interruptions. The explanation then continues from bapak Cahyono, who emphasises the consequences for women academics who accept managerial positions. He gives examples of meetings that are held over the weekend for a few days and meetings that are held after hours and how they apply to all leaders without exception:

In general, we allow women academics to leave meetings earlier [for family reasons], but they will lose their voice. They have to follow up with us later [male academics who stay in meetings until midnight]. This is the rule of the game among us and the consequence of being a leader (HRM Interviewee—bapak Cahyono).

Furthermore, physical attendance is important as an indication of work commitment and performance for all employees, but there is a difference between staff members and academics. For the administrative staff, work hours are fixed from Monday to Friday from 8:00 a.m. to 4:00 p.m., whereas for academics have formal work hours similar to those of the staff, but they have flexibility in terms of the hours at which they begin and end work. Both must use their fingerprints to indicate their starting and ending hours, but some participants reported that they only tag once per day. Every month, the faculty will make a summary of the presentation list, and based on the presentation list, the university issues rewards and discipline. The system creates feelings of fear, embarrassment and reluctance for women academics to be absent. They experience a dilemma, particularly when they have to stay at home for family

reasons. Thus, this is not at all flexible in contrast to the perception of academic work.

Here, there is one woman academic who always comes in at 7:00 a.m. and quits at 4:00 p.m. every day. She is considered to have good work performance and discipline [by the faculty]. Therefore, she is always a reference to assess others' performance on our faculty. Negative assessments [of performance] will be labelled if any among of us is different from her [about the time that we leave work]. Thus, she pushes us to follow her example (P11 Interviewee—ibu Maryati).

In addition, the university setting seems to be a domain separate from work and family that is unfriendly to women. Bapak Bambang, the human resource manager from University B, highlights this with the following statement:

The university's rule clearly states that work and family are separate....it's clear that university staff and academics are not allowed to bring children with them, but we will help staff who have family problems. Personally, we are concerned about female employees' problems, but it should be noted that this does not reflect university policy (HRM Interviewee—bapak Bambang).

Thus, women academics respond by being strategic, with little dependence on university support, as ibu Retno reported:

I emphasise [for myself] having good management and using my time wisely. When I am at home, I do my best in the role of a mother and wife; while I am in the workplace, I do my best as a worker. Putting your position in the right time and the right place is the key (P1 Interviewee—ibu Retno).

The separation of the work and family domains reflects that the university does not provide appropriate family support by integrating work and family demands. The combination of work and family demands for women academics seems difficult to achieve if the university culture separates the two domains, which creates a university culture more appropriate for men. Ibu Retno repeatedly experienced the scenario below related to female university staff who were late coming into the office:

I was very shocked when I heard about the university's response to women employees who are often late coming to the office for child care reasons; he [the human resource manager] said, "So, what do you want? You want to work here or stay at home and care your child?"...Therefore, regarding my 10-day absence because I had no domestic helper, my colleague suggested not to report my reason honestly because perhaps this would make a further problem for me (P1 Interviewee—ibu Retno).

Furthermore, in addition to less family support in the work environment for academic women, competition in the workplace environment resulted in relatively high tension, causing a reluctance to report work and family issues. Work and family issues are private and thus too sensitive to expose publicly because it could present a threat to the female academics' reputations:

We have to be prudent about discussing work and family issues in here; we have to be careful about selecting the right person to talk about it with. Yeah, it is difficult to find someone you can trust; otherwise, it could be boomerang for you (P11 Interviewee—ibu Maryati).

This opinion is also supported by information from an organisational perspective. This perspective is demonstrated in the following quote by bapak Dudung, deputy human resource manager from university D, when he spoke about the conflict experienced by a woman academic in the middle of a divorce. In Indonesia, academic women who work in public universities have official employee status. An official employee who proposes divorce should follow a formal procedure: obtain approval from the organisation, but this is embarrassing, it has a psychological impact, and it may have an impact on a woman's work appraisal and career path. Therefore, academic women attempt to hide their personal issues and are reluctant to seek support from the workplace. Bapak Dudung continues his explanation about the consequences of reporting WFC to the university:

Even though it [reporting work-family conflict to the university] would not influence promotions because we have clear rules about promotions, we can't close our eyes to the fact that in our society, people evaluate work performance and include family background, religion, social and economic status, and so forth. One's track record is evaluated to include all family issues. Once the news [about work-family conflict] spreads it can backfire and benefit competitors (HRM Interviewee—bapak Dudung).

The work and family dichotomy seems strong in university culture, which causes women academics to attempt to keep any difficulties to themselves and to cover work-family burdens by sharing and searching for social support from outside the workplace. The universities are dominated by a masculine culture, separating these domains, and an assumption that men are not involved in child care. Thus men seem

to pay less attention and do not offer the best solutions for women who occupy double roles as mothers and as professional employees. The university workplace is still dominated by the assumption that providing social support for employees is a cost, not an investment in its assets. This finding was encapsulated by the comment made by the human resource manager of University C who responded about WFC experienced by women academics as follows:

As long as her responsibilities and duties are doing well...we will not consider that [reported work-family conflict]. However, when it is an obstacle for her, we are certain she will be able to find a solution to her problem. If she said that she can address the problem, that is fine, she can move forward; but under our evaluation...if she says no, we will find somebody else (HRM Interviewee—bapak Cahyono).

Some domestic issues (i.e., divorce, domestic violence) are a concern for the university but not others of WFC issue. It is interesting as this reflects the culture. Based on the experiences of three human resource managers of universities, no significant case of WFC was reported by women academics during their tenures, except for the cases referenced in the following quotes:

From University B:

An example of a family issue that I have handled is domestic violence towards one of our academics by her husband, which resulted in the woman asking for a divorce. In this position, we tried to find the best solution for them (HRM Interviewee—bapak Bambang).

From University C:

During my experience as deputy human resource manager at this university, there have been only two significant cases. First, there was a woman academic in a structural position whose husband passed away, and as a result, her performance decreased. Second, there was a woman academic who quit the university because she followed her husband to an assignment in another city (HRM Interviewee—bapak Cahyono).

From University D:

An academic woman continued her study abroad while her husband and children stayed here. A problem emerged when her husband had an affair with other woman when she was studying and far away from the family... Finally, she proposed a divorce, and this matter is now being handled by the courts. What we [university] did in this situation is that we attempted to arbitrate between them. We acted carefully to confirm the matter; we also invited her husband to find the best solution. But the final result was up to them. If they decided to reconcile, it would have been better, but if they decided to divorce, that was a final solution... the

university at least acts as a mediator for employees' satisfaction (HRM Interviewee—bapak Dudung).

6.4.3.1.2. Flexibility

As presented in the previous section, the flexibility of working hours provides many benefits to the majority of the participants. The flexibility of starting and finishing times and the flexibility to change teaching schedules are examples that acknowledge that certain work characteristics help women academics manage WFC. With regard to work assessment and evaluation, universities tend to be results-oriented rather than process-oriented. Work autonomy and flexibility enable women academics to fulfil their duties in their own ways. When teaching schedules were able to be changed or swapped with academic colleagues and when women academics were able to hold student consultations at the office or the faculty, provided that the requisite numbers of teachers participate and there are no complaints from the students, the participants perceived workplace flexibility and autonomy.

Flexibility and autonomy are perceived as significant work characteristics that help integrate work demands and family demands. Based on this evaluation, women academics perceived the university as an ideal workplace for working mothers. On the one hand, flexibility and autonomy allow these women to manage WFC, but on the other hand, they potentially result in a greater work burden for these women which in turn increase WFC. By justifying the faculty as a flexible workplace, in fact, the faculty also designs work and assignments that are often held outside of normal work hours.

6.4.3.2. Interactional relationships

Interactional relationships describe the dynamic relationship between the participants and their colleagues, supervisors, administrative staff and students while seeking social support. Interactional relationships were divided into sub-themes: conditional support and building alliances.

6.4.3.2.1. Conditional support

To obtain information or responses from colleagues, supervisors and students about the WFC experience, a question was asked of the participants about the extent of the response from others (i.e., colleagues, supervisors and students) when they know that women academics experience WFC, such as having to bring their children with them to the office. The participants indicated that those people had positive responses. Various responses were given, but to summarise, all of the responses portrayed informal support (reflecting a form of collegial tolerance) rather than formal support. These responses are summarised in the following quotes: *“my colleagues understood because they also do it”, “we do not see it [bringing a child into the office] as a big problem because it is only occasional”, “they acted like it was fine in front of me, but I am not sure whether they said something bad about me behind my back”, “I’ve never heard any complaints, but I think we are also very considerate, before bringing the child into the office, about the reasons for it”, “we don’t really consider that; the important thing is that her work targets are achieved”, “In the past, we were allowed to do that, but then when one woman academic brought her child with her almost every day, the university formally prohibited it because the child disturbed not only her mother but also her mother’s colleagues”, “I think it is a common secret, and I often see some of my friends bringing their children with them, but when I do the same, I don’t want to create the impression that I am more committed to family than work”, “It could have two interpretations, either positive or negative, indicating either a good mother or a bad employee or a good employee or a bad mother or both”.*

The personal responses provided do not represent the universities’ formal policies. The social support provided in the workplace by supervisors, colleagues and students informally acknowledges the significant help received by women academics in arranging their work schedules to avoid clashing with family demands and family schedules. *Kekeluargaan*—kinship—is a concept that was mentioned by the participants to describe their relationships with their supervisors in terms of seeking help from them. The supervisors seem helpful as personal supporters of subordinates who experience WFC. The supervisors, mostly at the faculty level, show paternalistic characteristics beyond the usual employer-employee relationship, which

often has opposite characteristics from the formal rule of a cost-benefit relationship applied at the university level. This approach is helpful in reducing WFC experiences among women academics. An example of a supervisor's support is given by ibu Hastuti, who commutes to work:

When he [supervisor] saw that I was still at the office in the afternoon, he reminded me to go back home soon because tomorrow, I have to come back here again... but I think his attention is not given to the other academic women here... I suppose he paid more attention to me because he knows that my home is far away. Frankly, it is very helpful that he allows me to leave earlier (P14 Interviewee—ibu Hastuti).

It is not always possible to receive a supervisor's help in the form of tolerance of particular subordinates:

No, the university does not differentiate between genders; males and females have similar rights and obligations. For example, when we create teaching schedules, we do not consider whether the academic women have babies or whether they are still breastfeeding. However, practically speaking, among the academics, they compromise and make deals using 'kekeluargaan' ways (HRM Interviewee—bapak Dudung).

It should be considered that informal social support cannot be assumed to be in line with university policy. In relation to fear and concern about job security, ibu Siti reported that she disagreed that informal support was provided because it could affect career advantages and job security:

Job security from the university is important to consider. I don't think we should take informal supports because they could affect us [career]. For example, it is possible that while we are away, someone will replace us, isn't it? (P8 Interviewee—ibu Siti)

6.4.3.2.2. Building alliances

Working in a highly competitive workplace with a dominant male culture with high levels of competition, and a workplace that reflects men's needs and interest (as shown in the previous section 6.4.3.1) tends to prevent women academics from reporting work and family issues, except for simple issues. Women academics attempt to build alliances with those who face similar problems and avoid raising issues unless they are shared, such as this example by ibu Siti:

I avoid talking to my colleagues about what happens with my family. I only share my experiences that may also have happened to them; just simple things such as 'my kid had a fever last night, do you know the best medicine I should give?' ... 'why won't my kid sleep well?' Yeah... these are just simple examples. It's for my colleagues; they are also restricted from discussing their private topics (P8 Interviewee—ibu Siti).

Building alliances is beneficial to building a personal positive image in managing work and family conflict. Support from the collegial and work environments indicates that the majority of people at the university will do similarly when they are in comparable situations. The participants agreed that relationships with colleagues and supervisors should be conducted carefully. They felt it was acceptable to have close relationships with colleagues of similar ages and family and work characteristics. Although their relationships could be described as warm, professional and prudential principles become a priority. The terms “senior” and “junior” are often captured when the participants describe the relationships despite the fact that the relationships between seniors and juniors are not described as strong. According to the participants, their relationships with colleagues and supervisors are aimed at obtaining a positive impact on both work and family.

Having relationships either with peers or supervisors who have the same ideas and who understand our situations is important and needed because it not only builds good teamwork but also is good for our careers (P17 Interviewee—ibu Sri).

6.4.3.3. Work-family policy

Work-family policies refer to universities' policies that are closely related to work and family, in particular, the response to WFC experienced by women academics. These policies are formally stated and applied at the universities. The theme of the work-family policy is divided into sub-themes: *benefits* and *facilities*.

6.4.3.3.1. Benefits

The primary benefit mentioned by women academics is maternity leave. According to the Ministry of Labour Employment of Indonesia, maternity leave is given for three months: 1½ months before the birth and 1½ months after the birth. Based on medical recommendations from the doctor about the due date, a proposal is made. From the interviews, the duration and divide of maternity leave showed that

participants are not satisfied with the rule and expected it to improve. This is in line with information from the human resource managers who approve the proposals. Implementation of the rule is significantly influenced by the leader of the university and his or her personal style. Two human resource managers seem to understand the desire of women academics to start leave less than 1½ months before their due dates. Generally, women academics' reasoning is that they need more time with their babies. The two human resource managers seemed to not consider "when" but focus on "how long" maternity leave should be taken. Therefore, the two managers do not mind if the women academics spend more than 1½ months after birth as long as the total maternity leave is still three months. Conversely, one manager strictly applies the rule. For example, if an employee starts her leave 10 days before her delivery due date, the number of leave days for which she is eligible after birth is still only 1½ months.

Often, the implementation of the policy is different among women academics: where not only the leadership style but also the relationship among colleagues and the relationship with supervisors can influence the outcome. The following is an example of the discrimination experienced by ibu Winarsih when she was recruited as a new academic:

When I was pregnant for the first time, my status was still as a candidate employee, so I was under evaluation for six months and was not allowed take maternity leave. I still remember that I delivered on a Saturday, and on the Thursday before, I was still working at the office. Similarly, after I delivered, I did not get clear information about how long I could take leave at home. The faculty only said that if I felt strong enough and was able to work, then I had to go back to campus. Ten days after I delivered, the faculty called and asked me to start working. But I was disappointed because the rule was applied differently to my friend, who was positioned like me [as a candidate employee]. My friend is the faculty leader's daughter. I asked her about how many days leave she took after giving birth; she got almost 40 days of maternity leave. It is really not fair (P18 Interviewee—ibu Winarsih).

There was a lack of awareness about work-family policies on the part of both staff and the women academics. In addition to maternity leave, other policies are less understood, such as a miscarriage leave and sick leave because of period that can be taken two days per month with a medical recommendation. Among the participants, the majority used simple sick leave for any reason requiring leave that was related to health. This lack of awareness also affected staff; for example, ibu Helida

experienced a miscarriage a few weeks before the interview was conducted. She described the situation as follows:

My husband brought a medical letter to the university staff to inform them that I needed bed rest after being hospitalised. In the letter, the doctor mentioned that I needed about three days leave. But the staff looked confused because they didn't exactly know how long miscarriage leave should be. The information was not clear. My friend said that usually, miscarriage leave is similar to maternity leave. But I am not sure about the information because it sounded too long, I think. Finally, the university staff referred to the medical letter that mentioned three days leave. But then, my friends were surprised when they saw me return to the office so soon (P20 Interviewee—ibu Helida).

With respect to monetary benefits, adequate payment and extra rewards continue as a method of improving employees' welfare and satisfaction. A range of policies have been implemented, for example, inflation adjustments and private universities' attempts to make salaries equal to those of public universities. Increasing annual salaries in public universities corresponds with increasing annual salaries in private ones. The universities have made a list of prices that regulates and serves as a reference for completing additional tasks beyond those included in one's monthly salary.

Regarding non-monetary benefits, the universities empower members of *Dharma Wanita* (an organisation of the wives of university members) to support their husbands' work. The organisation has gatherings and events to strengthen the emotional bonds among the employees and to support each other, such as picnics, *arisan karyawan* (regular employee gatherings), *pengajian* (religious meetings), and *Halal bi Halal* (gatherings to celebrate Iedul Fitri) among the university members.

6.4.3.3.2. Facilities

The women academics agreed that child care is the most significant problem related to family demands that influence their work performance. Thus, expectations about child care support and facilities must receive attention from the university. As explained in previous sections on child care, some participants prefer to use full-day schools as a type of child care, but the majority still prefer to use traditional private child care by full-time domestic helpers or extended family members.

Of the three universities in the study, only one university provided child care facilities for their employees. Two universities stated that they had established child care under university management in the past but then closed for reasons such as a lack of consumers, cost, and changing orientations because of management changes at the university. Child care was perhaps of little interest to the university's decision makers because it was not directly profitable and was regarded as a social, charitable undertaking, as highlighted in the following quote:

In the past, this university operated child care that was organised by the rector's wife. I don't know why it closed. I think it is because the recent wife of the rector is a career woman who does not have enough time to run one, whereas the previous one was a housewife. Moreover, child care is not our business (HRM Interviewee—bapak Dudung).

In line with the statement above, bapak Cahyono echoed that child care is not an urgent necessity, as seen in the following quote:

Although we employ women employees with children, I think this issue is still not urgent. Moreover, our women employees have fewer needs; I say that because the proportion of women employees compared to men is about 30:70. Let other parties offer and provide this service. We are not concerned about providing child care; education is our business, not child care (HRM Interviewee—bapak Cahyono).

The other universities stated that they already operate child care on their campuses. Child care operations are a part of the implementation of *Tri Dharma*, particularly that related to community service. Universities attempt to respond to young staff and women academics with children who cannot afford to pay domestic helpers. The consumers expand to include women employees from a university's neighbourhood. Similar to those of other universities, this form of child care can also be performed by female members of *Dharma Wanita*, and it is far from professional. However, in the future, the universities plan to enhance their professionalism through coordination with the health science faculty.

The management and quality of child care are matters of concern to women academics, particularly with respect to teachers, facilities, environment, and food hygiene. In the following example, the past reluctance to use child care is expressed by ibu Sri:

If I have a kind and trusted domestic helper, I prefer that my child is taken care of at home because at home, the domestic helper will only have to manage and focus on one kid. In my past experience, when I sent my kid to private child care, the number of teachers were not enough compared to the number of children; moreover, I was also concerned about food and hygiene because children are susceptible to disease. But domestic helpers are still difficult to find, yeah... it is up to you (P17 Interviewee—ibu Sri).

When a university shows interest and manages child care professionally, it is possible for women academics to shift from traditional child care at home by domestic helpers to professional child care outside of the home, as is the expectation of ibu Siti:

I imagined that it would be better for mothers with babies if we can see and breastfeed them during work because child care is close to here. Yeah...I think the benefit of this is being able to build a strong emotional bond between us. Moreover, there are two functions of child care—education and caring—that are applied altogether. It is different than traditional child care, which emphasises caring, not education (P8 Interviewee—ibu Siti).

Similarly to child care facilities, none of the universities provide lactation rooms to enable women academics and employees with new babies to express breast milk, except that one participant said her faculty provided a room a few months ago because she worked in a medical faculty. This room also functions as a practicum room for students. Previously, women academics would express breast milk in the toilet room.

The Ministry of Health along with the Ministry of Women's Empowerment and the Ministry of Labour and Employment have campaigned in favour of employed mothers exclusively breastfeeding for at least six months through *Peraturan Bersama Menteri*—Joint Ministerial Regulation Numbers 48/Men.PP/XII/2008, PER.27/MEN/XII/2008, and 1177/Menkes/PB/XII/2008. The aims of the regulations are to ensure that both the appropriate availability of nutrients and antibodies protect the baby and that women's nature is fulfilled. Participants in this study who still breastfeed their babies usually pump breast milk in the office and put it into a bottle, and during work hours, they keep the bottles in the refrigerator. Another method is described below by ibu Sri, whose house is not too far from the office. She recalled

using this method while breastfeeding her youngest but notices that this time, she can do it her way because she is free from managerial tasks:

I was breastfeeding my youngest son until he was two years old combined with feeding him formula milk. Usually, I breastfed in the morning before going to the office, then again at noon, I escape from the office back home to breastfeed. After that, I sometimes go back to the office to continue working, but sometimes not [laughing] (P17 Interviewee—ibu Sri).

A lack of facilities often creates stress and conflict for women academics, but once again, the women academics anticipated being dependent on non-workplace social support, as experienced by ibu Setyorini:

When I was in the office once, I remembered that my breast milk supply in the refrigerator had run out, and that morning, I was in a hurry to get to the office because I had to prepare for an important meeting. On the other hand, I promised myself that I would give my baby exclusively breast milk for six months. For a while, I didn't know what I should do. I was a little bit panicked because it was not possible for me to go back home. Then, I decided to call my domestic helper to bring the baby to the office. I called a taxi for her and paid her. I breastfed the baby here; yeah, I know it was a dilemma for me (P16 Interviewee—ibu Setyorini).

The interview data using thematic analysis find that the social support mechanisms used to anticipate WFC among women academics come from a collectivist Indonesian that is strongly influenced by traditional culture. In this context, however, the social support mechanisms used to manage WFC not only relate to their availability but also direct *how* and *why* to use them. This study indicates that academic women experience difficulties in finding support even from their families, whereas there is a lack of formal support in the workplace. It seems that the women academics in this study are trapped between cultural constraints to use family social supports and a lack of formal workplace support.

6.5. Chapter summary

This chapter presented the interview findings of Phase III from which specifically investigated how the social support mechanisms used by academic women in Java Indonesia manage WFC. This chapter began by reporting the characteristics of the participants of both female academics and university human resource managers. The findings then presented a snapshot that aimed to introduce the participants'

backgrounds and experiences with WFC. Data from human resource managers were included to complete the information from an organisational perspective.

A thematic data analysis found that multifaceted factors and themes were emergent, including cultural, family, and workplace factors. Each theme of the factors explains its relationship with the use of social support. Cultural factors featured norms within Javanese society that have a significant impact (either directly or indirectly) on the use of social support by academic women in Java. The strong motherhood mandate was a predominant theme that influences how the participants use social support to anticipate WFC. The subordination of women, mothers as role models and the perception of good mothers and wives have directed how women in this study ask for and receive social support.

Family factors cover the social support provided from a range of different sources, such as social support from one's husband, domestic helpers and extended family members. The husband's support, perceived as an important form of support, is in fact a cultural obstacle that continues to prevent men from becoming too involved in "women's jobs". The typical occupation of and quality of communication with one's husband are emergent themes related to the husband's support. Domestic helpers' support is also considered significant to the management of WFC among female academics in Java Indonesia, particularly related to the major tasks of child care and household chores. Interestingly, instead of providing support, domestic helpers may produce WFC. Extended family members, despite their potential to provide significant support, may not be a reliable source of support because of issues such as filial piety to the elderly and parents and problems shared with siblings and neighbours.

Workplace factors cover the social support provided by the workplace environment, interactional relationships between the university members, and workplace policies. The work environment showed a predominantly male culture and flexibility that often provided less support for academic women. Interactional relationships with supervisors and colleagues perhaps helped in reducing the stress of WFC, although in several cases, it is conditional and considered relative to building alliances. Support from the workplace in the form of policies that include benefits and facilities

is often perceived as appropriate, but it may also be perceived as lip service. Presenting the findings in this chapter provides the means to derive a meaningful interpretation of the essence of women academics' response to WFC, particularly in Java Indonesia, and the social support mechanisms used to respond to the conflict. In the next chapter, the implications of these themes will be discussed in a cultural context.

CHAPTER 7

DISCUSSION

7.1. Introduction

The aim of this study was to explore work-family conflict and social support mechanisms in the non-Western cultural context of Indonesia, where the cultural context has a predominant influence on the interface between work and family. The increasing participation of women in paid employment, particularly professional women in the education sector, indicates that the Indonesian female workforce is contributing more significantly to economic development. Thus, it is imperative to study how female academics in Indonesia manage work-family conflict. Using a sample of married women academics with children, an explanatory mixed-methods research design using sequential sampling was implemented to answer the research questions. The detail of the research design was presented in Chapter 4, Figure 4.1, and the research questions are listed below:

RQ1: What determinant factors contribute to work-family conflict among married women academics with children in Java Indonesia?

RQ2: What is the nature of the social support available for married women academics?

RQ3: How are social support mechanisms used by married women academics to manage work-family conflict?

RQ4: How do organisations respond to their women employees who experience work-family conflict?

The current research was divided into three phases. Because there is little information on work-family conflict in the Indonesian context, it was necessary to first conduct a small, exploratory study for background. The preliminary study, Phase I of the research, was an initial exploration of the local definitions and understandings of the nature of work-family conflict in Indonesia; in addition, initial information about the survey variables was obtained. To achieve these objectives, FGDs involving twelve women academics were conducted. Note that although the preliminary study was designed to inform the data collection rather than to answer the specific research questions, the findings were significant in providing initial perceptions and are relevant to the further discussion of the research questions.

Phase II of the study was aimed at measuring the levels of work-family conflict and determining the associations between possible antecedents and work-family conflict. A survey study of 232 female academics was conducted to achieve these objectives. Finally, Phase III of the study used in-depth interviews with 20 women academics and three university human resource managers to understand the social support mechanisms used to manage work-family conflict.

This chapter presents the discussion findings of the study. Given the mixed methods used in this study, the outcomes of both approaches will be discussed, and the findings will be combined to answer the research questions (Creswell, 2003). Thus, the results of the three phases will be consolidated and summarised to obtain an overall understanding of WFC and the social support mechanisms used.

To conceptualise and structure of the ideas in combination, a framework was developed for the findings as the best approach to thinking through and describing the possible relationships between the research questions. The first stage in the framework, presented in Figure 7.1, shows that women's understandings of work-family conflict are perceived and experienced subjectively. The subjective nature of the experience of work-family conflict highlights the fact that it is taking place in a particular cultural environment. The local culture of Indonesian society was shown to influence entire aspects of the female academics' perceptions of work-family conflict: how the women perceived the demographic factors, stressors and resources from their work and family environments; how they understood and perceived their

experiences with work-family conflict; and how they used social support mechanisms to manage any conflict. The social support mechanisms used by the study participants served as buffers, whether strong or weak, against the negative relationship between their stressors and their WFC.

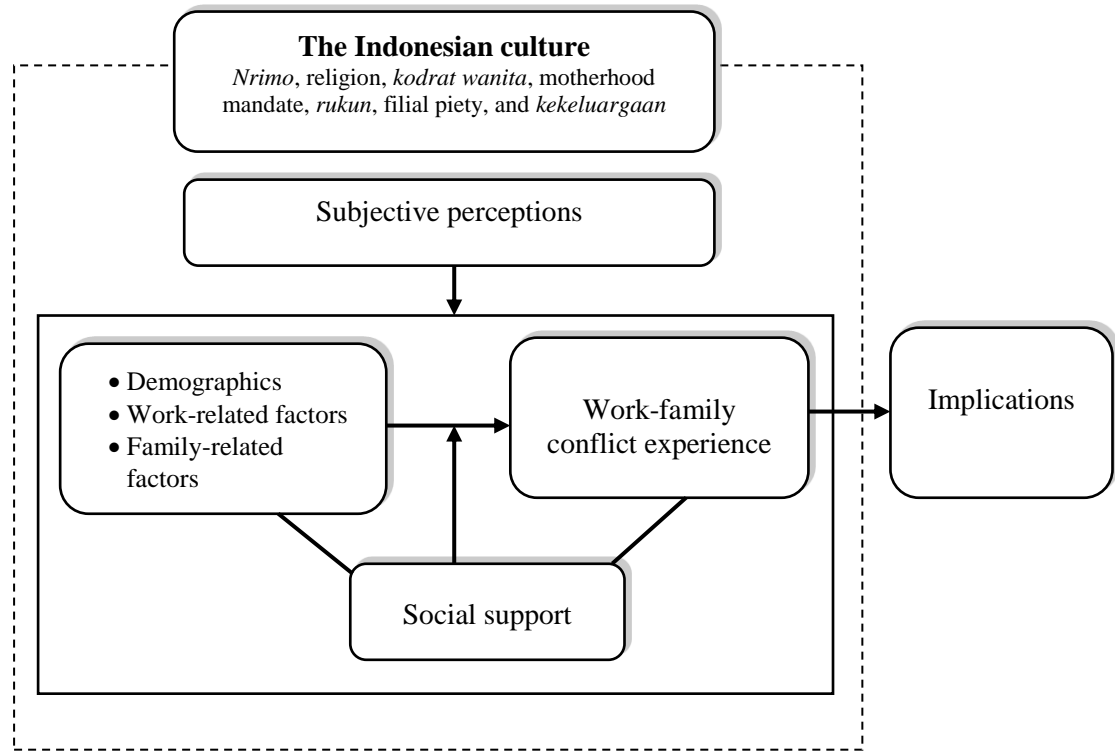


Figure 7.1: Framework of the work-family conflict among female Indonesian academics

Section 7.2 will discuss the Indonesian female academics' local understandings and perceptions of work-family conflict. Section 7.3 will discuss the determinant factors of work-family conflict. Section 7.4 will then discuss the role of social support mechanisms used, including the types and roles of social support resources. Section 7.5 will discuss work-family policy. All these findings will be discussed based on the Indonesian, especially the Javanese, cultural context. The implications of the findings will be discussed in Chapter 8.

7.2. Perceptions of work-family conflict and cultural influences

This section discusses the perceptions of work-family conflict among Javanese academic women. The discussion of perceptions is relevant to the research questions because it offers a comprehensive portrait of the work-family conflict phenomenon in Indonesia, particularly by highlighting how local culture shapes the perceptions of work-family conflict among Javanese female academics. Understanding the cultural influences on work-family conflict perceptions is key information for further discussion. Issues such as prevalence and the iceberg phenomenon of work-family conflict will be addressed using both quantitative and qualitative data from each stage of the study.

7.2.1. The iceberg phenomenon of work-family conflict in Indonesia

The qualitative data analysis in Chapters 5 and 6 showed that work-family conflict is experienced by Indonesian female academics in similar fashion to their female professional counterparts in Western countries. This finding supports the idea that work-family conflict is a global phenomenon (Poelmans et al., 2005; Spector et al., 2004) that can occur in both Western and non-Western countries. However, the quantitative data analysis in Chapter 5 suggested only low levels of work-family conflict. This section summarises these findings and suggests a possible reason for the apparent contradiction. Specifically, the possibility of an iceberg phenomenon is advanced, whereby, due to cultural factors, Indonesian women resist expressing their experiences related to conflict. Thus, on the surface, very little work-family conflict may be apparent. However, women's experiences—as revealed in FGDs and interviews—involve what others would identify as work-family conflict.

This finding is remarkable because work-family conflict is often perceived to be a result of Western cultural influences (Powell et al., 2009). Indonesia is a developing country with a predominantly Muslim population that holds collectivist values to be central to its culture. It may be the case that this cultural context causes work-family conflict to have psychological effects, such as guilt, rather than measurable conflict.

According to the extant literature, which is predominantly influenced by Western culture, work-family conflict occurs when individual work and family resources are perceived to be more limited than the environmental demands (Voydanoff, 2004). However, this literature may not be directly applicable in non-Western nations such as Indonesia because of such the specific local culture that influences such nations. As shown in Chapters 5 and 6, Indonesian people tend to avoid using the term “conflict” in the context of “work-family conflict” because of its negative connotations; specifically, the term tends to suggest women’s failure to fulfil their roles. The strong traditional culture makes it difficult for professional women such as female academics to shift their identities from being mothers and wives to being professionals. Thus, although the women in this study acknowledged that they experienced work-family conflict, they preferred to replace the term “conflict” with “challenge” as a euphemism. This could help explain why the survey data showed relatively low levels of work-family conflict, whereas the qualitative data indicated that the participants experienced an intense level of conflict.

These findings suggest that Indonesian female academics face difficulties and conflict in performing their work responsibilities and family duties but that cultural factors seem to restrict the direct expression of these difficulties. Moreover, and similar to findings in the extant literature (Amla, Mahmud, & Inangda, 2007; Noor, 1999), the findings presented here, could also reflect women’s resilience in the face of the difficulties presented by issues of work and family demands. Positive values such as patience/acceptance (*nrimo*), adaptability and religious obedience could shape the participants’ tendency to attempt to frame their work-family conflict experiences in a positive light. The low levels of work-family conflict found in this thesis are in line with several empirical studies in Indonesia, both locally (e.g. Widiastuti, 2013) and nationally (e.g. Fang et al., 2011; Kismono, 2011; Panorama & Jdaitawi, 2011). The particular cultural values that may contribute to the iceberg nature of work-family conflict for Indonesian female academics include the following: acceptance (*nrimo*) religious obedience, women’s nature (*kodrat wanita*), conflict avoidance, and maintaining *rukun*, as discussed below.

7.2.1.1. Acceptance (*Nrimo*)

The Javanese word *nrimo* translates as “acceptance” in English and is a form of submission and obedience. This study revealed strong attitudes of acceptance among the women who participated in the focus groups. They expressed the belief that work-family conflict is whatever God gives them, whether happiness or sadness. *Nrimo* reflects these cultural influences, but it also indicates a form of religious obedience by these women. In this study, *nrimo* was always followed with manifestations of gratitude (*syukur*) and always with the feeling of being blessed by all the things God had given. These women demonstrated acceptance when they were burdened by work-family conflict without complaining excessively. As one participant said:

Of course we have conflict. Going through all of this [work and family responsibilities] becomes part of our prayer. “Nrimo ing pandhum” ‘accept all the things, whatever God gives’ for things to be better. For example, of course we’re tired after work, and if [our] child is sick, who will address this matter? Of course, this is our task (FGD2, ibu Kinarsih).

Furthermore, in this study, a form of *nrimo* was even demonstrated in the women’s obedience to the cultural norm of seeking their husbands’ blessing (*ridho suami*) either to work in the first place or to take on extra jobs at their workplaces. Javanese women still seek *ridho suami* because it indicates their respect for their husbands, it is a part of religious obedience, and it limits the perception of work-family conflict. The women reported genuine responses such as the willingness to quit working if their husbands considered them to be more needed at home as mothers and wives. *Nrimo* was also reflected in the women’s readiness to accept all the consequences of being in a double role (*peran ganda*) as not only professional academics but also mothers and wives.

7.2.1.2. Religious obedience

Religious obedience is related to the concept of acceptance. In accordance with previous relevant studies (Ammons & Edgell, 2007; Noor, 1999; Patel & Cunningham, 2012), religion was a significant resource for the participants in this study in helping them to manage the conflict between work and family. In this study,

religious obedience appeared to contribute to the low reporting of work-family conflict in that it encouraged an attitude of acceptance even with the understanding of work-family conflict. As mentioned above, the concept of *nrimo* includes a submissive attitude and a willingness to always have positive feelings towards whatever God gives. Religion's influences are perhaps not surprising given that Indonesia is a religious country, in which nearly 86.1% of the population are Muslims (CIA, 2012). The interview participants in this study were also predominantly Islamic, which they showed by wearing head scarves. Thus, it also appears that religious obedience serves as a coping mechanism related to work-family conflict in Java Indonesia.

7.2.1.3. Women's nature (*Kodrat wanita*)

In this study, *kodrat wanita* was evident in both the focus group and the interview data. In Indonesia, *kodrat wanita* plays a strong cultural role in prescribing women's main roles in terms of domestic tasks. Therefore, when women decide to enter paid employment, "work-family conflict" is considered to be a natural consequence of this double role. The consequence of having work-family conflict is taken for granted because a woman's main role is to perform domestic tasks not to seek employment. Thus, *kodrat wanita* results in a common tendency to under-report WFC to the public. *Kodrat wanita* appeared to be a strong cultural obstacle for the Javanese female academics in terms of revealing their feelings regarding work-family conflict. As one participant said,

In our society, as a woman our "kodrat" is being a mother and a wife, whereas working is not our obligation, it is a choice. So in this situation I really understood that women expect less and it is taboo to complain about our "kodrat" in whatever situation (P9 Interviewee—ibu Pudjiati).

Furthermore, *kodrat wanita* extends beyond cultural values to reflect religion and the state ideology (Utomo, 2012). This extension additionally burdens the women through their inability to freely express their feelings about work-family conflict in public arenas. As reflected in the data, work and family were considered to be private matters, and it was taboo to share them in public. As one university human resource manager said,

When a female academic opens up her family issues to the university, it will certainly be embarrassing and will affect her psychologically (HRM Interviewee—Bapak Dudung).

7.2.1.4. Conflict avoidance and maintaining ‘rukun’

The Javanese female academics in this study preferred to avoid the term “conflict”, which is perceived negatively among the Javanese and connotes destructive acts. Indonesian society at large holds to principles of harmony and peace (*rukun*). *Rukun* is a core Indonesian value that describes the maintenance of harmony in a diverse range of scenarios, particularly when conflict is anticipated. A form of *rukun* is expressed in the official Indonesian national motto, Unity in Diversity (*Bhinneka Tunggal Ika*), which is an old Javanese phrase. Avoidance of conflict and maintaining balance are likely to further contribute to low scores in any survey data regarding work-family conflict. This finding also supports empirical research that argues that societies dominated by collectivist values tend to integrate work and family environments (Joplin, Shaffer, Francesco, & Lau, 2003; Korabik & Lero, 2003), which results in employees’ generally positive feelings and thus, the rarity of reported WFC (Grzywacz et al., 2007; Lu et al., 2006).

This study also shows that *rukun* is manifested in practices of working together or mutual assistance (*gotong royong*). *Gotong royong*, as another core value of Indonesian culture, entails job handling by a collective rather than by an individual and could thus contribute to limited work-family conflict if the burdens of tasks are shared or if some family tasks are delegated to other family members or hired domestic helpers. As one participant expressed, her approach was to share family tasks with her children:

I was absolutely enjoying it, and I am happy doing these things with my children. On Sunday mornings, our outline is “kerja bakti” [doing all household tasks by involving all family members as a team] at home. One sweeps the floor, one tidies up the bed, and then another one rearranges the wardrobe, and so forth. So, on Sunday mornings after “kerja bakti”, our home looks clean and tidy. (ibu Sri)

Although the current study does not intend to compare the work-family conflict levels of Javanese female academics with the levels in other groups, it is interesting to note that previous studies in non-Western developed countries have produced a range of results regarding levels of work-family conflict. For example, a study conducted among immigrant Latino men ($N = 50.5\%$, Mean = 1.64) and women ($N = 45.5\%$, Mean = 1.95) in the Mexican cultural context clearly reported that work-family conflict occurred infrequently (Grzywacz et al. 2007). Similarly, married professional women in Singapore also reported moderate levels of work-family conflict (Aryee 1992). In contrast, but still in a non-Western cultural context, a study among professional women with children in Hong Kong reported relatively intense levels of work-family conflict (Lo 2003). These differences can perhaps be attributed to the different cultural contexts or to economic development with regard to employment and social status. Restricted job opportunities and employment rules were apparently the reasons that immigrants reported limited work-family conflict in Mexico (Grzywacz et al. 2007), and economic pressures were the reason that married professional women in Hong Kong reported intense work-family conflict (Lo 2003). These findings are evidence of work-family conflict, and they support the idea that work-family conflict is a global phenomenon (Spector et al. 2004; Poelmans, O'Driscoll, and Beham 2005) that can occur in both Western and non-Western societies.

To summarise the above discussion, the low levels of work-family conflict revealed in the survey data collected for the current study should be interpreted cautiously given that the data also show particular relationships with the cultural context. The contradictory findings regarding the perceptions and levels of work-family conflict experienced suggest that the quantitative survey results cannot be interpreted independently, that is, without the findings from the qualitative study.

In particular, the findings from the survey of relatively low levels of work-family conflict (both of $W \rightarrow FC$ and $F \rightarrow WC$) may not reflect that the academics women were easily managing their double roles but instead that cultural obstacles prevented them from explicitly expressing their difficulties. As noted above, it is typical of Indonesian people to expect family issues to be hidden from the public. Thus, it is

possible that only the tip of the work-family conflict iceberg was captured by the survey data.

7.2.2. Prevalence of W→FC over F→WC

Keeping the above comments in mind, the survey results also showed that Javanese female academics experienced more W→FC than F→WC. This finding is similar to the results of studies on work-family conflict in both Western (e.g., Kinnunen & Mauno, 1998) and non-Western contexts (e.g., Ahmad, 2007). Consistent with previous studies, this finding reflects the asymmetrical permeability of the work boundary over the family boundary (Pleck, 1977). The finding is interesting because in a culture with a strong motherhood mandate, female academics nonetheless reported that the family boundary was weaker and that they were more tolerant of interrupting their family lives with work responsibilities than vice versa.

However, the W→FC prevalence data combined with the interview data (including the motherhood mandate) suggested an interesting phenomenon: that these women expended extraordinary effort in helping their husbands support their families financially as secondary earners. It was evident that among Indonesian people, the husband and not the wife is still positioned as the main breadwinner. This study supports this position: Indonesian working women at every job or education level still maintained the status of housewives (*ibu rumah tangga*). Thus, being a married working woman implies being a subordinate earner (Ford & Parker, 2008).

The higher levels of W→FC compared to F→WC perceived by female academics in Indonesia could reflect high levels of job insecurity and work competition. Hence, in this case, female academics perhaps must work harder to be appreciated in the workplace. Living under a strong motherhood mandate but in reality acting as the secondary earner for the family could describe the work-family conflict experienced among female academics in Indonesia. This situation was described as part of one participant's reason for still accepting project assignments when she knew the work would impact her family time:

I have to be able to resolve this [conflict resulting from extra work on projects] with my husband...because I was the only one selected to be involved in this project, so I had to be smart and show my best performance to make the supervisor satisfied with my work, so that he will involve me in future projects (P3 Interviewee—ibu Hernawati).

7.3. Antecedent factors of work-family conflict

The survey and interview data produced findings on the factors contributing to work-family conflict among married female academics in Indonesia. Using the antecedent model in Figure 4.1 in Chapter 4, this study examined demographic factors, unique antecedents from specific domains (e.g., work variables related to $W \rightarrow FC$ and family variables related to $F \rightarrow WC$), and antecedents across domains (e.g., family variables on $W \rightarrow FC$ and work variables on $F \rightarrow WC$). The major finding presented in this section focuses on the key antecedents of work-family conflict among female academics in Indonesia, based on the survey and interview data.

7.3.1. Demographics

This study included two demographic factors related to work-family conflict: age and education. This study found that age had a statistically significant relationship with $W \rightarrow FC$ but not with $F \rightarrow WC$. The female academics in the youngest age group (younger than 30 years) experienced less $W \rightarrow FC$ than the women in their 30s, whereas the older women (over 40 years) reported the lowest levels of $W \rightarrow FC$. This pattern most likely reflects the relatively high child care demands placed on women in their 30s.

With regard to education level, prior research findings on the relationship between education and work-family conflict have varied. Both negative (e.g., Sandhu & Mehta, 2006) and positive (e.g., de Luis Carnicer et al., 2004; Voydanoff, 2004) relationships have been reported in the previous literature. In contrast with those studies, differing education levels in this study were not related to either $W \rightarrow FC$ or $F \rightarrow WC$. This result could be explained by two reasons, the characteristics of the respondents and cultural factors.

First, the subjects' occupational characteristics always require them to advance to higher education levels. As academics, the participants recognised that education was an essential part of their job requirements and as such, higher education might be viewed as accomplishment rather than a source of conflict. However, in marital relationships in Java, the woman's education is expected to never exceed her husband's, to preserve the husband's dignity. In this study, however, the participants' husbands appeared to perceive that they understood the education gap and the need to support the women's careers due to the role of the women's income in increasing the family's income and well-being. This result suggests that in this study, education *per se* was not directly related to work-family conflict but that the interaction with cultural factors could make it a source of conflict. As one female academic said:

I am proud of my husband; he always suggests that I feel free to take the chance to go back to school and upgrade my education to the doctoral level. I think, of course, it is difficult for a husband whose wife has a higher education level, because he could lose face in front of the family and society (P3 Interviewee—ibu Hernawati).

7.3.2. Work environment factors

Three work environment factors were examined: work stressors, work characteristics, and work social support. Although previous meta-analytic reviews of work-family conflict have found that $W \rightarrow FC$ shared unique antecedents within specific domains, this study expanded the examination of antecedents not only within specific domains but across domains as well. The results indicated a relationship between work environment factors and both $W \rightarrow FC$ and $F \rightarrow WC$.

7.3.2.1. Work stressors

Work stressors as defined in this study refer to work overload, work time demands, subordinate responsibilities, and work ambiguity. Among these four work stressor variables, work overload and work ambiguity were found to have statistically significant relationships with both $W \rightarrow FC$ and $F \rightarrow WC$, but work time demands and subordinate responsibilities did not. The finding that work overload and work

ambiguity were related to F→WC has not been previously reported, and thus this study contributes to the extant literature.

In this study, the majority of the female academics (78.4%), regardless of their academic rank, reported moderate to high levels of work overload. As shown in Chapter 5, this study found that higher levels of work overload contributed to the work-family conflict experienced by female academics. This study supports previous studies that found work overload to have a positive influence on W→FC (Fu and Shaffer, 2001; Lu et al. 2006).

In this study's context, the most physically burdensome type of work overload was teaching overload. Among the three main duties of academics (the *Tri Dharma*), teaching was reported as the predominant cause of female academics' exhaustion compared with the other two *Tri Dharma* aspects of conducting research and performing community social services. Teaching work is characterised by deadlines, rushing, and pressure. It is an on-going job throughout each semester (e.g., preparing subject matter, attending classes, grading, and evaluating), thus it is understandable that it caused these women to experience physical tiredness and emotional exhaustion. The interview data suggested that several women who worked overtime on the weekends (e.g., teaching extra classes or executive classes and attending training), and some seemed to be required to work seven days a week.

Some participants faced a trade-off between work overload and monetary benefits for their family. As discussed above, many of the female participants chose to take on extra work even when they knew it would sacrifice family time. The female academics assumed that teaching overload, for example, could be perceived as a monetary reward rather than as a route to achieving career progress. Specifically, the female academics that worked at prestigious universities took advantage of their teaching overloads for the monetary benefits. Work overloads and pressures that then led to sacrifices of family time became less of an issue for them because they perceived that those sacrifices would be compensated in the form of future monetary benefits to the family. This finding supports Yang et al.'s (2000) findings in China.

The interview data reflected the female academic's efforts to use time wisely by working intelligently and thinking strategically. In fact, feelings of guilt often emerged when the female academics failed to manage family time, but the women believed that their sacrifices showed their truest dedication to their families in terms of "providing safety nets for family income" (Utomo, 2012). Dedication to family among the Javanese female academics was a priority even though they paid dearly by having to remain longer at their workplaces. Different cultures have influenced different people's views of longer working hours; people from individualist cultures may tend to perceive working extra hours as taking away from their families, which could then lead to the failure of the family and increase WFC (Spector et al., 2004), but a different perspective might appear in collectivist societies such as the one investigated in this study. As one participant explained regarding her primary school daughter's requests that she stays at home longer than at the workplace:

I said to my child, 'you can see the difference between me and your auntie [a pure housewife]. If you expect me more at home, of course I can do this and this... [e.g., accompany the child at home to play and do homework], but I then I cannot buy this and this... [e.g., pay for lessons and toys] (P19 Interviewee—ibu Ninuk)

The survey data collected for the study indicated that subordinate responsibilities had no statistically significant association with work-family conflict. The *struktural* (managerial) positions that typically have subordinate responsibilities may not have a direct relationship to WFC. However, the interview data did suggest that many women in managerial positions experience substantial WFC because as unit leaders, these women were obliged to work harder, stay longer at the office, perform greater administrative duties, and travel more for their jobs. The differences in the two sets of results are perplexing and worthy of further investigation. For example, a regression analysis of the determinants of WFC might cast light on the independent role of subordinate responsibilities.

The amount of time spent at the workplace was not found to be statistically significantly related to work-family conflict in the survey findings. This contrasts with the findings of previous relevant studies (e.g., Frone et al., 1992a; Major et al., 2002). According to these studies, spending more time at the workplace indicated higher work involvement, which corresponded with worker identity. However, in

this study, that correlation was not relevant. Although on average, the female academics reported spending more time on work responsibilities at the workplace (36.4 hours/week) than on family duties (25.1 hours/week), the established motherhood mandate and *kodrat wanita* led these women, regardless of their job positions, to identify more as mothers and wives than as career women. Moreover, social support, particularly from domestic helpers, is likely to have helped these women with household chores and duties. The next section, on social support from domestic helpers, will provide an in-depth discussion of the role of social support.

With regard to work ambiguity, similar to work overload, the majority (80%) of the survey respondents reported moderate to high levels of work ambiguity. Also similar to work overload, the study identified work ambiguity as having a statistically significant relationship with $W \rightarrow FC$ and $F \rightarrow WC$. This result supports the idea that greater psychological burdens such as work ambiguity relate to work-family conflict (Adam et al., 1996; Aryee, 1992; Fu & Shaffer, 2001). Role ambiguity is primarily linked with lack of information, clarity, and certainty regarding the expectations associated with specific roles (Van Sell, Brief, & Schuler, 1981). In this context, the majority of the female academics reported unclear situations and a lack of information on rules and policies related to work and family issues. For example, with regard to bringing children to the office, as discussed in Chapter 6, although the female academics generally described positive responses from their workplace environments, those responses cannot be assumed to represent the formal policies of the universities involved. This situation could lead to fear and distress that an unlucky woman will experience problems and negative assessments, either from her supervisor or from the organisation. One interviewee discussed this uncertainty with respect to the informal work-family policies that lead to work-family conflict:

We cannot rely 100% on the informal rules, because informal rules and policy will depend greatly on personality and to what extent we are close to the policy makers around us. So we must be careful (P14 Interviewee —ibu Hastuti).

7.3.2.2. Work characteristics

This study found that work schedule flexibility was negatively associated with work-family conflict, such that greater work flexibility resulted in reduced work-family

conflict, both $W \rightarrow FC$ and $F \rightarrow WC$. In some studies, work flexibility has been broadly assumed to be beneficial for female academics in managing work-family conflict (Shockley & Allen, 2007). The interview data from this study supported that being an academician was perceived as ideal for working mothers with children, particularly in allowing them to address family emergencies. However, the data from the interviews and survey suggest that when considering the issue of flexibility, the participants often only focused on “when” tasks will be conducted and paid less attention to the “amount of time” needed to do the tasks. This may lead to work overloads and thus to increased levels of work-family conflict.

Although the majority of the survey respondents revealed that they had moderate to high levels of work autonomy (84%), this variable was not found to relate significantly to work-family conflict. There are a number of possible explanations. First, in this study, autonomy was measured from the work perspective; however, to fully capture work-family conflict, investigation is also necessary regarding control and autonomy from home, because some people have significantly different levels of control between their workplaces and their homes (Lapierre & Allen, 2012). Second, the autonomy-related findings could be connected to the small number of respondents who had attained the highest education level (11.6% of respondents had attained the doctoral level) and who held the highest academic ranks (0.9% of respondents were professors, and 31% were associate professors). In the context of Indonesian organisational culture, higher education and academic rank will be identified with higher-level academic positions, and it is suggested in DiRenzo et al. (2011) that those higher-level employees are the most likely to experience a high level of control over their work.

7.3.3 Family environment factors

Three elements of the family environment were measured in this study: family stressors, family characteristics, and family social support.

7.3.3.1. Family stressors

Among the four family stressor variables—family overload, family time demands, parental demands, and elder care responsibilities—only two variables showed significant relationships with F→WC: family overload and age of children. This study produced some results that were broadly similar to those of previous studies, but other aspects of this study produced different results.

Different levels of family overload were found to have significant relationships with the level of F→WC. Not surprisingly, female academics with higher levels of family overload experienced higher levels of F→WC than female academics with lower levels of family overload. Family overload in this study was measured using the four main roles of married women at home: parent, housewife, caregiver for the elderly and private teacher at home. These roles suggest that women's roles in Indonesia entail a variety of family responsibilities that require physical effort and high time demands.

Whilst many of the study's participants offset family overload by delegating responsibilities to a domestic helper, as the housewives/managers in their families they still shouldered the majority of the responsibilities. The women in this study fulfilled their family responsibilities by giving detailed instructions and controlling which home activities the domestic helpers conducted and how to perform them. As housewife/managers, however, although the women could delegate the physical jobs, their cultural role responsibilities could not be transferred to others. Thus, many women with domestic helpers experienced F→WC.

In this study, family time demands, as measured by the amount of time spent on home duties, were not found to be significantly related to F→WC. This finding did not support previous findings that spending more time on home duties indicated greater family involvement, which corresponded to the housewife identity (Frone et al., 1992a) and made it difficult to perform professional duties. For female Indonesian academics, the housewife identity cannot be measured simply by the amount of time spent on family duties but instead is connected to the concept of a woman's role. Being a housewife and mother is the mandate, which might not

necessarily be reflected in the amount of time spent on family duties, in that women who delegate this time to others might still have their paid work roles limited by their family responsibilities. Thus, there is no direct link between family time demands and $F \rightarrow WC$.

Parental demands were measured using two scales: the number of children at home and the ages of the children. Parental demands, particularly the demands associated with being a parent of young children, were correlated to $F \rightarrow WC$. Female academics with preschool-age children perceived higher levels of $F \rightarrow WC$ than female academics with primary-school-age and teenage children. It could be argued that preschool-age children require more attention than older children. In addition, this attention could perhaps interrupt work schedules more intensely, contributing to energy depletion, which in turn would produce greater $F \rightarrow WC$. This possibility is discussed in detail in the following section.

The number of children was not found to be relevant to $F \rightarrow WC$, which could have two explanations. First, among the Javanese, there is a strong belief that the number of children is related to God's blessing of fortune, which is reflected in the old saying: "many kids, much fortune". This belief has perhaps been somewhat downplayed since the Indonesian government launched its Family Planning program (*Keluarga Berencana*) in the 1970s with the slogan "two children are enough". However, it is possible that strong cultural beliefs combined with religion strengthen traditional views and that, as such, the number of children is not relevant to $F \rightarrow WC$. Second, the amount of social support from the family can be argued to reduce the tension levels related to $F \rightarrow WC$. The women in the study who lived near extended family members and parents could rely on them to help take care of the children, whereas the women who lived at a distance from family commonly received support from a domestic helper. The influence of social support may explain the lack of a relationship between number of children and $F \rightarrow WC$.

The majority of the survey participants (75.4%) reported that they did not have any elder care responsibilities. In this context, elder care responsibilities were related to medical treatments, which are commonly performed at home by family members. That the responsibility for elder care was not relevant to $F \rightarrow WC$ might have been

because there is no “Indonesian norm” for elder care obligations (Kanbara et al., 2008), but the norm does entail filial piety. Filial piety entails establishing an emotional connection with and maintaining respectfulness toward parents and the elderly, and thus the responsibility for elder care (which includes certain taboos) can rarely be delegated to others except when professional services are required in urgent situations. In this study, based on the interview data, filial piety was expressed not only through financial support but also through other forms such as regularly visiting the elderly or taking care of the elderly at home. The participants did not consider these examples to be burdens.

7.3.3.2. Family characteristics

The husband’s employment was found to have a significant relationship with both $F \rightarrow WC$ and $W \rightarrow FC$. This study classified husbands’ work into three types based on whether long hours were spent at the workplace: part-time (less than 40 hours per week), full-time (40 hours per week), and business owners (more than 40 hours per week). Previous studies indicated that husbands who spent more time on their careers had little time for family, particularly for sharing household and child-care duties (Voydanoff, 1988). In contrast to previous studies, the survey results from this study suggested that women with husbands who spent fewer hours in the workplace had higher levels of work-family conflict. In contrast, women with husbands who worked long hours had the lowest levels of $F \rightarrow WC$ and $W \rightarrow FC$.

This finding is interesting because Indonesian culture restricts the sharing of childcare and household chores with husbands. Thus, female academics with husbands who were employed part-time seemed to assume that rather than providing significant support for family responsibilities, their part-time-working husbands had spare time at home, which mostly likely caused these women to feel guilty because they could not properly serve them. For instance, some women could not prepare lunch for their husbands at home because they were still at the office. As one participant mentioned:

Because my husband’s job is not full-time, during break time he often goes home to have lunch. My mother and the domestic helper always prepare lunch for him.

Often I feel guilty because I am not such a good wife for him (P8 Interviewee—ibu Siti).

In addition, husbands with full-time employment or entrepreneurs are likely to earn higher incomes than those with part-time jobs, and higher incomes contribute to lower levels of $F \rightarrow WC$ and $W \rightarrow FC$. Families with higher incomes can afford certain services that ease home duties (e.g., domestic helpers and childcare services, full-day school, and study programs for children) or electrical goods that compensated for the study participants' reduced family involvement. The female academics with business-owner husbands reported the lowest levels of $F \rightarrow WC$ and $W \rightarrow FC$, suggesting that their higher incomes and flexible work hours allows for work and family activities to be coordinated between the husband and wife, leading to lower levels of both $F \rightarrow WC$ and $W \rightarrow FC$.

Although the availability of domestic helper support was a significant determinant of work-family conflict, as reflected in the interview data, the survey data did not find that the type of domestic helper was directly related to work-family conflict. It is possible that different types of helpers have different consequences for work-family conflict. The social support mechanism of employing a domestic helper, whether live-in (full-time) or live-out (part-time), may have moderated work-family conflict. Both the survey and the interview data revealed that female academics who hired live-in helpers reported higher levels of both $F \rightarrow WC$ and $W \rightarrow FC$ than female academics who hired live-out helpers.

7.4. The role of social support

Social support mechanisms are anticipatory strategies for alleviating work-family conflict (House, 1981; Md-Sidin & Sambavisan, 2010). In this study, such mechanisms were explored both in the survey and in the in-depth interviews. In the survey, social support was conceived as the extent to which different resources provided support in addressing WFC, whereas the interviews explored questions regarding the social support mechanisms used and the participants' levels of seeking out and using these mechanisms. To address the three research questions regarding

social support mechanisms, this section emphasises the thematic findings of the interviews, which are then consolidated with the survey results.

7.4.1. Cultural values and the strong support system in Indonesian culture

The previous discussion demonstrated that women in Indonesia still have the greatest obligations for performing childcare and household chores within their families. Even though there have been some social changes associated with professional achievement, and men's involvement in domestic jobs has increased, women continue to bear most of the responsibility as the primary family caretaker.

Social support was a common coping strategy used by women academics in this study to alleviate the impact of work-family conflict. The interview data showed that the social support mechanisms used by the women involved multiple, complex and interrelated factors. However, cultural factors influenced how the women accessed social support to manage work-family conflict.

7.4.1.1. Social support and the strong motherhood mandate

As already noted, in traditional Javanese culture, the motherhood mandate is articulated as part of women's nature (*kodrat wanita*), in which women are mandated to be mothers and wives instead of professionals (Ford & Parker, 2001; Ida, 2001; Sadli, 1995). Therefore, the implications of the motherhood mandate for academic women is challenging because the traditional culture obliges them to be responsible for and to fulfil their *kodrat wanita* regardless of their job positions. The motherhood mandate is believed to be the most appropriate guidance for directing what female academics do regarding their obligations. This view is strengthened by the typical Asian cultures regarding specific roles, such that "each person has an obligation to others to discharge his or her own responsibilities and/or correct his or her mistakes rather than placing that burden on others" (Taylor et al., 2004 p. 358). Recognising the nature of the motherhood mandate and the "right position" regarding women's obligations would lead to the women's psychological anticipation of a need for internal coping strategies if they were to undertake paid work. As discussed below,

the female academics in this study seemed to address the potential for work-family conflict primarily on their own instead of asking for and receiving support from external sources.

From the perspective of most employees and employers, the gender division of labour stresses that the motherhood mandate rests on women's shoulders, whereas men have fewer domestic and childcare responsibilities (Charles & Davies, 2000). The persistence of this belief in Indonesian society was demonstrated by both the female academic participants and the university human resource managers in the interviews. The interview data revealed that the motherhood mandate affects "*what*" kinds of help and support the women need, "*who*" are considered the appropriate social support sources for the various kinds of help, and "*why*" and "*how*" women access these kinds of help from these particular support resources.

Although Indonesian working women play a double role (*peran ganda*), the nature of their motherhood mandate is believed to have first priority for the purposes of minimising any role conflict. This finding was in line with other findings from typical Asian cultures, which prioritise maintaining harmony and emphasise the collectivist group rather than individual needs (Kim & Markus, 1999; Kim et al., 2008; Taylor et al., 2004). Therefore, in this context, the female academics tended to conform to the norm of the motherhood mandate as the priority, with personal needs considered secondary. Indonesians, as a part of Asia—with its typical collectivist cultures—have been reported as requiring and receiving less social support than Westerners (Shin, 2002; Taylor et al., 2004).

The motherhood mandate theme in this study related to the marital relationship, who is the secondary earner, and sex segregation in labour division. This division implies that Indonesian female academics have determined how to use social support mechanisms in response to WFC because they value the motherhood mandate. One example was very clearly demonstrated by a participant who was burdened with the task of parenting three children under five years old but who was still reluctant to receive support from her husband because she perceived that her husband's activities were more important than what she was doing.

I could not disturb my husband's activities [with respect to parental tasks] he was in the office and coming home at 8.00 p.m. I understood that he was very tired. That's why I try to handle the children by myself with the assistance of the domestic helper... I try to minimise his participation in things related to women's jobs at home. Those [women's job at home] are my responsibility, not his. Moreover, what people will say when know my husband is, for example, washing dishes in the kitchen.... [laughing] (P4 Interviewee—ibu Wahyu)

This reluctance to ask for help from the husband indicates that the traditional culture had positioned these women to be independent, resilient, and adaptable when they encountered work-family conflict. Their valuing of the motherhood mandate forced them to seek help in accordance with the traditional platform. These values were learned from the women's mothers, who had inspired them and developed within them the resilient characters to be successful women by maintaining harmony between work and family values. Unfortunately, the value transfer to the next generations seems to indicate few significant improvements; the participants were attempting to preserve the sex segregation in the division of labour that applied only to daughters. It seems that it is difficult to break cultural cycles; therefore, without any significant cultural changes, it can be assumed that in the future, daughters will still bear much of the burden regarding work-family conflict. This finding suggests that cultural change that supports working women should be campaigned for, including both men and women, but beginning with women as the next generation of educators at home.

7.4.1.2. Family support

The second theme of family social support comprised three sub-themes: the availability and variety of social support sources (i.e., husband, domestic helper, and extended family members), their mechanisms, and the type (e.g., instrumental or emotional support) and quality of the social support provided. This division suggests the importance of the full range of support networks provided by Indonesian families in helping address the tensions related to work-family conflict.

Overall, the female academics reported that their husbands and domestic helpers were the most important people in providing social support, followed by extended family and then friends and neighbours, as shown in Figure 7.2. The husband's

support consisted of both emotional (e.g., active listening regarding work and family issues, fewer complaints, and supporting their wives' decisions to take on extra work in the workplace) and instrumental (e.g., practical help in terms of sharing household chores and parental tasks).

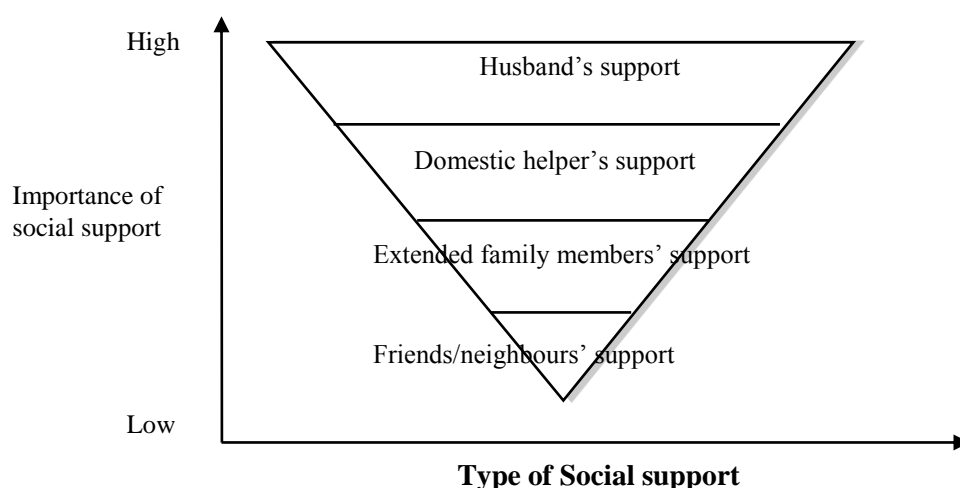


Figure 7.2: The differing importance of family social support sources

Similar to previous studies conducted in Western societies (e.g., Blain, 1994; Galinsky, Bond, & Friedman, 1996), this study revealed household inequities between the husband and wife. The female academics confirmed that the most burdensome jobs at home were parental tasks (76%), supervising the children's academic work (51.2%), household chores (42.4%), and elder care tasks (28.5%). With regard to these home jobs, the husbands provided instrumental support mostly for the children's schooling and other parental tasks. Only a small number of the female academics reported that their husbands provided instrumental support for household chores, and when they did so, their support was reserved for urgent situations and for simple tasks such as sending the children to school and picking them up. As discussed in previous sections regarding the motherhood mandate, it seems that the culture restricted these women from seeking help from their husbands for anything related to "women's jobs". Therefore, domestic helpers were perceived by many of the participants to be essential for taking over these jobs. The breakdown of the particular instrumental support provided by husbands and domestic helpers is reflected in Figure 7.3.

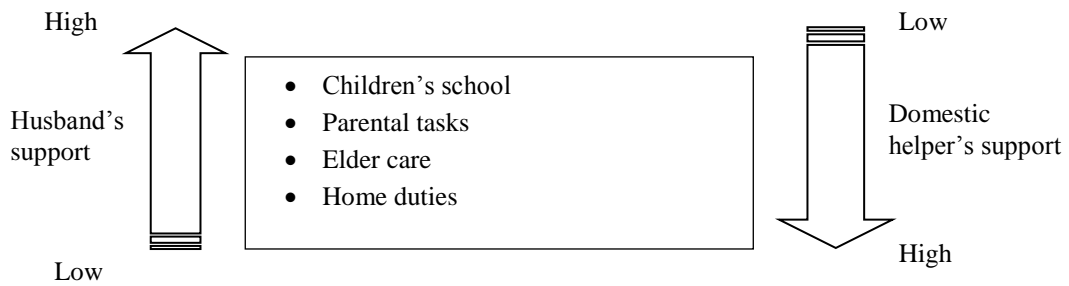


Figure 7.3: Instrumental support from husbands and domestic helpers

Another interesting finding here is that despite the perception that the husband was the first person to provide support, it was evident that most of the female academics were unwilling to accept their husbands' help: they avoided asking for help, and in some cases, they even declined their husbands' help, citing that the tasks that needed doing were "women's jobs". The survey data showed that the husbands' instrumental support was a statistically significant determinant factor of both $W \rightarrow FC$ and $F \rightarrow WC$, but in a non-linear pattern. To a moderate degree, the husbands' instrumental support reduced the conflicts, but at higher levels, their support increased the tension of the conflict. Taboo was the common reason given for declining husbands' involvement in doing "women's jobs", because it could lead to the husband's losing face and could influence the husband's dignity. Either of these results could lead to additional conflicts between these female academics and their parents-in-law. As explained by one participant:

I never asked for aid regarding my duties in the kitchen or other related women's jobs from my husband, particularly when my parents or parents-in law were spending the night at our home. It was my form of respect to them (P2 Interviewee —ibu Dinna).

Thus, it could be understood that the female academics felt blessed as lucky women when their husbands were aware and were willing to share in doing "women's work". This finding suggests a unique form of social support that is particular to East Asia because "East Asian cultural norms appear to discourage the active engagement of one's social support network for help in solving problem or for coping with stress" (Taylor et al., 2004 p. 360). Accepting greater support from one's husband might indicate a failure to fulfil the motherhood mandate, which could be considered

a reverse effect of said social support. Emotional social support from husbands was not identified as statistically significant in relation to $W \rightarrow FC$, but it appeared to reduce the effects of $F \rightarrow WC$; for instance, the husband's blessing for the woman to work alleviated her feelings of guilt.

Overall, the husbands' social support helped the female academics in this study to manage WFC; hence, this support is essential for women's career advancement as well as for maintaining family harmony. The husband was the most important person when these women were making major professional decisions (e.g., accepting managerial positions or extra work, leaving the family for graduate study in other cities or abroad). The important goal was to maintain good communication with the husband to allow the women to focus on their work responsibilities.

The second most important source of social support on the family side was domestic helpers. The availability of either a live-in (full-time) or live-out (part-time) domestic helper is commonly seen as a significant contributor to married women's employment, particularly in East Asian countries such as Indonesia and Malaysia (e.g., Amla et al., 2007), and Hong Kong (e.g., Fu & Shaffer, 2001; Luk & Shaffer, 2005). It was evident from the interview data that a majority of the female academics agreed that having a domestic helper was the solution to managing household chores, childcare, and elder care. It was not a significant problem for the women to employ these helpers, because they benefited from the helpers' low salaries. For instance, among 20 of the interviewees, all had hired domestic helpers, and 6 of them had hired two domestic helpers. The women in this study were classified as middle-class, suggesting that they could afford to hire these helpers. The uncertain rules on domestic helper employment in Indonesia, including salaries, most likely allowed the women in this study to afford even more than one domestic helper, because salaries are based only on the agreement between employer and employee or on the common market price.

Among the female academics with babies and preschool-age children, the use of domestic helpers for traditional home care services was more prevalent. They employed domestic helpers because they lacked access to other childcare services or because other options were too expensive. However, the women struggled to train

their domestic helpers because most of the helpers, as reported in the interview data, were young, less educated, unskilled, and less experienced, and they came from poor family backgrounds. Thus, it was understandable that domestic helpers were sometimes the source of additional conflicts for the female academics.

Currently in Indonesia it is difficult to obtain domestic helper services in Indonesia. Due to growing industrialisation, girls from villages (rural areas) who are of lower socio-economic status have begun to prefer being factory labourers or migrant workers instead of domestic helpers because non-domestic jobs offer greater social prestige and financial advantages. The lack of supply thus creates a supply-demand imbalance regarding domestic helpers. The poor quality and attitudes of domestic helpers, as reported in the interview data, also represents an additional problems with the use of domestic help. The majority of the women surveyed agreed that they could tolerate their domestic helpers' poor performance but that they struggled with their poor attitudes. Therefore, it cannot be argued that the women in this study were ignoring quality but rather that they had to contend with issues with their domestic helpers and with the lack of any alternative services.

In Indonesia, domestic helper is such an informal occupation that it is not yet included in formal labour regulations. Although ILO Convention No. 189 regarding the protection of domestic workers was launched in 2011, the Indonesian government has yet to accomplish its ratification, although this goal is expected to be complete by the end of 2014 (Kompas, 2014). Through this ratification, it is expected that some of the problems with the "quality" of domestic help will be addressed. For example, it is expected that these workers will gain formal labour rights, including regular break times, standard pay and facilities, and holidays off; however, these requirements will unfortunately create additional problems for female academics who have traditionally relied on domestic helpers, a low-cost mechanism for reducing work-family conflict.

The complexities of using domestic helper support caused the women in this study to consider alternatives for providing family needs, such as shifting from traditional home childcare to full-day school or sending toddlers after school to PAUD or TPA (childcare services that emphasise education and religion). However, again, even

though such facilities offer safety assurance and educational environments women are often reluctant to use them due to the lack of nearby facilities or added costs.

The third group that provides social support to academic women in Indonesia is extended family members. The extended family member support reported in the interview data mostly came from the women's sides of the families, not from the husbands'. Support from the women's parents was more frequently mentioned than support from their in-laws. Although not considered an "Indonesian norm" because it varies by ethnicity (Kanbara et al., 2008), it is a norm among the Javanese that parent-child obligations such as elder care are seen as a form of filial piety, rather than assistance in the other direction. A certain form of filial piety could be seen in "how" the female academics of this study used the social support provided by their parents. It was evident that in emergency situations, when the women in this study needed their parents' help (particularly that of their mothers) the participants attempted to provide back-up support from their domestic helpers as a form of respect for their elders. The personal situations of the women's parents, such as their age, health, employment status, and domiciles, were also considered before the women used their parents as a social support mechanism.

The final social support group considered in this study was other relatives, such as siblings, as well as friends and neighbours. However, the women who were interviewed often lived far from their extended families (i.e., they lived in nuclear families) in urban housing estates and thus, they tended to depend less on support from extended family members, friends, and neighbours: few seek or receive help from these sources.

7.4.1.3. Workplace supports

The third theme of the support factors was composed of three sub-themes regarding social support mechanisms in the workplace: work environment, interactional relationships, and work-family policies. Overall, this study found that workplaces provided less social support than did families and family-based support mechanisms. The primary explanations for why universities as workplaces offered less social support, or why female academics were reluctant to seek this support or to report

their work-family conflict challenges to the university, can perhaps be summarised in two points below.

First, the patriarchal Indonesian society views various areas, such as universities, as being male-dominated. This study portrays the university setting as being dominated by male culture, which makes it difficult for female academics faced with the strong traditional labour division to adapt to this workplace culture. Men tend to dominate job functions and have greater responsibility, rapid career advancement, and longer work hours. There is no formal gender discrimination in universities in practicing the *Tri Dharma* or in management practices; however, in reality, such discrimination still exists. In this study, these cases were most often reported by the women in managerial positions. Formally, there is no leeway or provision for women who cannot follow a man's work rhythm. This situation thus results in a very limited number of women in academic managerial positions. One participant, a dean of faculty, highlighted this issue as a cultural obstacle at her university:

I can't clearly say, but I feel that cultural obstacles to the career advancement of women like me are relatively strong here. It seems to be difficult to be a female academic, and opportunities to be a leader, to be a rector, seem to be restricted. As a dean, I know how I struggled to achieve my career ladder here (P9 Interviewee—ibu Pudjiati).

In line with the discussion in an earlier section of this chapter, that work-family conflict reflected personal issues and thus was taboo to expose to the public, it is most likely that female academics feel more comfortable seeking support from outside of the workplace. These personal issues, and asking for explicit support from the workplace or one's supervisor, might affect these women's career evaluations; they could be viewed as less committed to their jobs, reflecting their failure. Thus, it could be understood that the limited number of female academics who report these issues leads to the limited university responses toward work-family conflict. A statement from one university human resource manager implicitly explained why the female academics in this study feared seeking support from the workplace and were reluctant to do so:

Even though it [reporting work-family conflict to the university] would not influence promotions because we have clear rules about promotion, we can't close our eyes to the fact that in our society, people evaluate work performance and also

include family background, religion, social and economic status, and so forth. One's track record would be evaluated and expanded to include all family issues. Once the news [of the work-family conflict] had spread, this could backfire and benefit one's competitors (HRM Interviewee—bapak Dudung)

Second, supervisors, colleagues, and students are assumed to provide rich informal social support and to be more tolerant, enabling women to arrange their work to better anticipate WFC. The interview data revealed that supervisor support was prominently mentioned. In this context, the supervisor support principle of kinship (*kekeluargaan*) was characterised as extending beyond the typical employee-employer relationship to emphasise the paternalistic characteristics. That is, the female academics assumed a comfort zone in seeking and receiving support from their supervisors, colleagues, and students with minimal fear. However, it should be noted that these situations require networking with people who have a similar problem. Supervisor discretion might not always apply and might even contradict formal regulations. Thus, seeking supervisory support requires building alliances with others who have similar problems and also requires maintaining a good relationship with one's supervisor. This situation produces uncertainty: that is, there is no guarantee that support will be forthcoming.

To summarise, this study's findings highlight the complexities of the relationship between social support and work-family conflict. The survey data were not conclusive about the relationships between social support and work-family conflict. Social support from the workplace (e.g., supervisor support, student support) and social support from the family (e.g., instrumental social support from extended family members, emotional support from one's husband) were not found to be statistically significantly related to work-family conflict. Furthermore, social support from certain sources, for example, domestic helper "support" and "support" from husband, had negative effects on work-family conflict.

The design of this study was influenced by Michel et al.'s (2011) model of the effect antecedents of work-family conflict, which assumes that social support has a direct positive effect on work-family conflict. However, in this study, a number of cultural effects were found to influence social support mechanisms and rendered direct relationships irrelevant; in other cases, social support served as an indirect buffer that

either weakened or strengthened the relationships between work-family stressors and work-family conflict, as suggested by Fu and Shaffer (2001) and Matsui et al. (1995). A buffer or moderator effect of the helper's support was found between parental and family roles, and work-family conflict (Fu & Shaffer, 2001), whereas in Matsui's study (1995), greater support from husbands led to a weaker relationship between parental demands and $F \rightarrow WC$. Because this thesis was not intended to examine the interaction effects between the variables, this area is suggested for future study.

7.5. Work-family policy

In parallel with the growing phenomenon of work-family conflict in Western society, many family-friendly work policies (Glass and Finley, 2002) are being offered by organisations with the expectation of helping employees manage WFC. The expected result of such policies is positive desired outcomes related to employee behaviour and work performance, such as increased job satisfaction, organisational commitment, and job performance (Frye & Breugh, 2004). However, such policies are rarely found in the Indonesian employment context. Even Indonesian Labour Law No. 13/2003 did not specifically state or even consider any family support programmes but rather offered a general description of the rights and obligations of female employees.

As noted throughout this thesis, Indonesia's views on work and family are different than those of Western countries. Many Western countries view work and family as part of the public sphere (e.g., some countries in Europe). Others view it as part of the private sphere (e.g., the USA and Canada). However, in all of these countries, both governments and corporations still consider and take some responsibility for work and family issues, such as childcare facilities, parental leave, and part-time work policies (Poelmans et al., 2003). Indonesian culture tends to view work and family as personal issues, and thus it is not expected that the public and the government as external parties will take over and intervene in these issues. The interview data reflected that the reluctance to report work-family conflict is because the issue is perceived to be private, and it is taboo to expose it in public. Thus, it

could be argued that the limited reporting of work-family challenges to universities will result in limited responses and limited university programs that support families.

In addition, the limited responsiveness to the issue may also suggest that work-family conflict is not a social problem but a manifestation of the iceberg phenomenon discussed earlier in this chapter. Work-family conflict is believed to be an internal family problem, and thus the solution should depend more heavily on family support. This perception might be influenced by the traditional Indonesian collectivist culture. However, it also suggests that it is important for modern economic conditions, recent demographic shifts and social transformation to contribute to changing the perceptions regarding work and family. The increasing number of women participating in the Indonesian workforce should be interpreted to reflect that work and family are not only a private problem that should be addressed through family support but also a public problem that requires formal services and government support to allow women to manage their double roles.

In fact, the Indonesian government has begun to pay some attention to these matters. It could be suggested that this attention derives from earlier regulations such as Law No. 39/1999 regarding human rights and Law No. 36/2009 on health. Additionally, in 1984, Indonesia joined CEDAW in ratifying ILO Convention No. 183/2000 on maternity protection. However, the strong traditional culture seems to be influencing the implications of these regulations. For example, one university human resource manager revealed that in past years, the university had organised childcare facilities to help female academics and staff who did not have domestic helpers. However, after only three years of operation, the facility was closed because of low interest by the women in using it and the new university rector, who was the decision maker. This closing suggests that the lack of awareness of work and family issues among female academics may apply to all of the involved parties, including the women themselves, as well as their spouses, male counterparts, supervisors, and the university.

7.6. Chapter summary

This chapter has provided a comprehensive discussion of the mixed research findings based on the quantitative survey and the qualitative study of focus groups and interviews presented in Chapters 5 and 6. This research provides new insight into the cultural context that influences perception; the causal factors of work-family conflict; and the available social support mechanisms for married female academics in Java Indonesia. The discussion focused on the study's major concerns. First, work-family conflict and social support are two areas that are susceptible to cultural context. In the current context, the traditional culture prescribes how female academics should manage their work and family role demands and directs how they should use social supports to address their WFC. Second, the causal factors of work-family conflict derive from not only demographic factors but also workplace and family environments; both are culturally sensitive. Third, it is not effective to discuss social support mechanisms as the key factors in achieving work-family compromise from the perspective of *per se* "what" and "who" questions on the availability of sources, but instead, social support should be addressed from the cultural context of "how" and "why" questions that focus on the ways of using and reasons for not using social supports. Female academics feel reluctant to openly expose their WFC and suffering, and this situation could mislead the formulation of policies on women's labour in Indonesia. The following chapter will conclude the study and provide recommendations.

CHAPTER 8

CONCLUSION

8.1. Introduction

This thesis was designed to explore the under-researched topic of WFC and the social support mechanisms among academic women in Java Indonesia. The understanding, the determinant factors, and the social support mechanism used to manage WFC were the focus of the thesis. Because Java is a collectivist culture, it was thus anticipated that these issues would be different than in Western studies. Javanese married female academics with children are the sample of this study because Java's highly patriarchal values are expected to strongly influence these women to maintain traditional gender roles and contribute high levels of commitment to their jobs. The four major research questions developed in this study are as follows:

RQ1: What determinant factors contribute to work-family conflict among married women academics with children in Java Indonesia?

RQ2: What is the nature of social support available for married women academics?

RQ3: How are social support mechanisms used by married women academics to manage with work-family conflict?

RQ4: How do organisations respond to their women employees who experience work-family conflict?

The experiences of WFC and social support were investigated and adapted to suit the Indonesian context, specifically, that of Javanese culture. Details of the Indonesian context of this study are presented in Chapter 2. This thesis also contributes to extend the literature on WFC in a non-Western culture such in Indonesia because previously, the literature was predominantly influenced by Western cultures or in non-Western cultures (i.e. in Asia regions) that have been predominantly influenced by Confucian philosophy; thus, a gap was identified in the literature, as presented in Chapter 3. This thesis used a mixed-methods research design rarely used in WFC studies. The research design of the mixed method in this study consists of a three-phase study that integrates the advantages of the two traditional paradigms of quantitative and qualitative studies to address the research questions described above.

Given that WFC research in Indonesia is still in its infancy, small FGDs were conducted in Phase I. The focus groups discussions explored local perceptions of WFC and contributed initial information for the design of the survey used in Phase II of the study; their results are presented in detail in Chapter 5. The survey measured levels of WFC distinguishing between $W \rightarrow FC$ and $F \rightarrow WC$. Moreover, the determinant factors of WFC were examined using ANOVA analysis. The survey's findings presented in Chapter 5 were enriched by the Phase III study of in-depth interviews. Analysis of the Phase III interview data analysis used thematic analysis to explore the social support mechanisms used to deal with WFC. The findings which re-emphasised the influence of the Javanese cultural context were presented in Chapter 6.

Chapter 7 discussed the comprehensive findings of the three phases of the mixed-methods study. Chapter 8 is the final chapter of this thesis, it will synthesise the findings and highlight the major conclusions drawn. Section 8.2 summarises the thesis findings, and Section 8.3 highlights its contribution to the field in terms of knowledge as well as theoretical and methodological contributions. Section 8.4 presents the implications of this study's findings, including practical implications for both organisational and policy implementation. Section 8.5 addresses this study's limitations, and recommendations regarding future research are presented in Section 8.6. Finally, Section 8.7 provides concluding remarks.

8.2. Major findings

The primary findings were discussed in Chapter 7. This section summarises the findings and highlights the major conclusions drawn regarding the four research questions of the study, including the findings of the focus groups.

The first Research Question relates to the determinants of WFC. However, an important preliminary question concerns the presence of WFC in Indonesia. This study has demonstrated that WFC is a real phenomenon for married academic women with children in Java Indonesia similar to their counterparts in Western cultures. This finding builds on the important findings of previous research that WFC is a global phenomenon stemming from increasing female participation in paid and professional work worldwide. Thus, it is confirmed that WFC can occur in both Western and non-Western cultures. The extant WFC in a collectivist society, such as Indonesia, supports the idea that WFC is a social problem in the modern era regardless of the cultural context. However, WFC may be perceived differently depending on the local cultural influences. The different findings produced by the quantitative and qualitative methods of this study (i.e., levels of WFC) revealed an apparent contradiction that might indicate the influence of the local Javanese culture on this study. The culture has a significant influence not only on female academics' understanding and interpretation of their WFC experience but also on how they search for help in response to that conflict.

As to the determinants of WFC (RQ 1), this study finds that traditional values (i.e., *nrmo*, religion, *kodrat wanita*, motherhood mandate, *rukun*, filial piety, and *kekeluargaan*) combined with the modern lifestyle of the workplace requires female academics to maintain their *peran ganda* (double role) resulting in an iceberg representation of WFC. Indonesia's culture emphasises *kodrat wanita*, women's nature, and traditional patriarchal values, which have been the subject of past State campaigns. When mixed with modern industrialisation, this study argues that this culture results in an iceberg representation of WFC. The academic women in this study implicitly face difficulties and conflict when performing their dual role, but the culture appears to restrict their ability to discuss and expose their WFC directly. The

iceberg phenomenon of WFC means that there is little expression of the WFC above the surface, but it appears to be a considerably larger problem below the surface.

This study presents a different understanding of WFC from a new context, a non-Western culture that emphasises the collectivist values of cooperation and harmony (i.e., Indonesia). Western culture emphasises WFC as the result of inter-role conflict because individualistic values emphasise competition (Spector et al., 2007; Yang et al., 2000). The Javanese culture creates a situation and a perception that WFC must be accepted by female academics as a consequence of their new role as professionals.

This study also highlights the prevalent WFC experience of female academics, showing a higher level of work-to-family conflict ($W \rightarrow FC$) than family-to-work conflict ($F \rightarrow WC$). This finding supports the asymmetrical permeability of work and family domains as noted by Pleck (1977). That is, the intrusion of demands from one domain into the other occurs with unequal frequency. This thesis finds that in the Indonesian context, the family domain is weaker and female academics are more tolerant of interrupting their family lives with work responsibilities than vice versa. This finding is consistent with findings in both Western (e.g., Frone et al., 1992a; Gutek et al., 1991; Kinnunen & Mauno, 1998) and non-Western cultures, such as Malaysia (e.g., Ahmad, 2007), which have economies and cultures similar to those of Indonesia. However, these results should be generalised with caution because different findings have resulted from other non-Western cultures; for example, in Hong Kong, the more prevalent conflict type is $F \rightarrow WC$, which emphasises that the burden of family duties is more common among female employees (e.g., Fu & Shaffer, 2001).

The greater prevalence of $W \rightarrow FC$ over $F \rightarrow WC$ identified in this study indicates that female academics in Java feel that their work responsibilities and demands, not family responsibilities and demands result in a more significant impact on WFC. The survey data provides evidence of these differences. For example, on average, female academics spend more time on their work duties than on their home and family responsibilities; this is a consequence of being a professional worker, although they are labelled as secondary earner within the family. In addition, high competition and

job insecurity in the workplace may trigger female academics to put greater effort and attention toward work duties than family duties. Female academics therefore allow work duties to interrupt family activities more than vice versa. However, although female academics dedicate more of their time to work, the cultural mandate is that they maintain their role as a good mother and wife. Consequently, there is a contradiction, or a gap, between social cultural expectations, with a strong motherhood mandate, and the workplace culture, where a strong male culture predominates. This contradiction makes it difficult for female academics in Java to maintain their *peran ganda*, the double roles of women.

This study also demonstrates the broad range of factors that contribute to WFC. Demographics, the work environment and the family environment are factors relevant to WFC. However, the relationship between these factors and WFC are complex and influenced by culture. Female academics that have a higher workload and higher work ambiguity perceive higher $W \rightarrow FC$, whereas those female academics who perceive higher work flexibility experience a lower level of $W \rightarrow FC$. Thus, although it appears that being an academic is a suitable job for women because of its flexible working arrangements, the qualitative study highlights that work flexibility also creates problems for WFC, such as the ease of bringing work home or using the weekend for work-related activities. By justifying academia as a flexible workplace, the faculty also design work and assignments that are held outside of normal work hours.

This study found that a range of factors also influence $F \rightarrow WC$. A higher overload of family duties, including parental tasks, home chores, elderly care and the intensive monitoring of children's school activities and academic performance, result in a higher level of $F \rightarrow WC$. In addition, the presence of preschool-aged, rather than older children caused a relatively high perceived level of $F \rightarrow WC$. This pattern indicates the importance of childcare services and facilities in the determination of $F \rightarrow WC$.

The husband's employment type is found to be significant for $F \rightarrow WC$ but with a unique pattern. In contrast to previous studies on Western cultures, where husbands with part-time jobs have spare time to share home and childcare duties (Voydanoff, 1988), Javanese female academics experience greater WFC if their husbands are

employed part-time. The survey data reported that 22% of female academics have husbands working part-time (i.e., for fewer than 40 hours per week) and 78% have husbands who work more than 40 hours per week. For cultural reasons, these women feel guilty because they cannot properly serve their husbands while they are in the office, and their traditional role mandates that they must be good wives by serving their husbands' needs. Female academics perceive a lower level of F→WC if their husbands are business owners and/or full-time employees. It may be possible that these women benefit from higher family incomes, which enable them to afford services to ease their home duties. Moreover, husbands who run their own businesses often have more flexible work hours that can make it easier to coordinate work and family activities between husband and wife.

Research Questions 2 and 3 relate to the nature of social support availability and how social support mechanism used by women academics. These findings indicate that social support is critical to the women academics in this study. Cultural influences encourage support and help from both family and the workplace, reflecting social support mechanisms to address WFC. Personal and informal supports comprise the typical support system provided by extended family members, which are perceived to make a greater contribution to helping these women resolve WFC than the formal support system provided by the workplace. However, this study's data demonstrated that minimal support was provided by the extended family. A lack of family-friendly practices from the workplace within the organisation's culture, work practices and policies (i.e., male work culture, conditional support, and lack of benefits and facilities) reflect the belief that WFC are of a private nature.

As a collectivist culture, traditional culture, such as *rukun* (peace and harmony) and *kekeluargaan* (kinship) describe the support systems in Indonesia. Support from extended family members and domestic helpers help women academics address the problems of WFC, particularly those related to "women's work". However, social and economic changes impact the availability of those types of support. Support from the husband plays a central role in influencing women's experience of WFC. The emotional support provided by the husband in the form of *ridho* – the 'blessing working permit' – before engaging in paid employment helps female academics to reduce their feelings of guilt when they perceive that they are not properly able to

fulfil the motherhood mandate because of their work duties. However, instrumental and practical support from the husband, particularly which associated with “women’s work”, is rarely provided because of cultural restrictions.

Support and help from extended family members (i.e. parents, in-laws, neighbours and other relatives) are available but the mechanisms of social support are influenced by cultural factors (i.e. filial piety, respect, taboos, and attitudes) toward sharing problems. Moreover, the women in this study, who identified as middle-class professionals, commonly lived as nuclear families far from their extended families, which made it difficult to receive social support. The majority of female academics in this study relied on assistance from domestic helpers. However, domestic helpers often cause opposing tensions associated with WFC.

Research question 4 relates to how organisations respond to the women academics who experience WFC. This study indicates that workplace culture provides limited formal support for women academics to anticipate WFC. The high levels of competition in the workplace reflect men’s interests and tend to prevent women academics from reporting work and family issues. Moreover, in Indonesian culture work and family issues are viewed as personal issues, it is difficult to expect that external parties such as in the workplace will intervene in these issues. Thus, women academics depend more on informal and personal support in the workplace. This situation is exacerbated with low sanctions and ambiguous law enforcement of the regulations of employment which appear to make this situation seem like a vicious circle. The female academics in this study are in an economic and social transition that results in few options for sharing the burden of their WFC; they are trapped in the middle of a transition from a traditional culture to a more Western lifestyle and currently there is limited formal support for them from the government and in the workplace.

8.3. Contribution

The findings of this study may potentially contribute in terms of knowledge, theoretical, and methodological contributions relevant to the topic.

8.3.1. Knowledge contribution

This study contributes new knowledge to the existing literature on the WFC. First, this study highlights that the understanding of and response to WFC in Indonesia are influenced by the religious values of Islam, although this study did not intended to specifically research Islamic values. This study was conducted in Indonesia, the largest Muslim country in the world, a cultural context that is different from that of the majority of previous studies in the work-family literature, which are either coloured with Western values (Spector et al., 2004) or are non-Western cultures influenced by Confucian values (Luk & Shaffer, 2005; Thein et al., 2010). This thesis contributes to the work and family literature that explores women's experience in maintaining work and family in developing Eastern Islamic countries, such as Indonesia, adding to a small literature based largely in Malaysia (e.g., Amla et al., 2007; Hassan et al., 2010; Noor, 1999).

This study illustrates aspects of the WFC that are both similar to and different from those in Western and non-Western cultures. The responses of the participants in this study indicate a prevalence of $W \rightarrow FC$ over $F \rightarrow WC$, which is similar to the findings for female professionals in Western society (e.g., Kinnunen & Mauno, 1998). As an Eastern country, traditional Indonesian culture has similarities to Confucian principles, including strong traditional gender roles, family support, and other principles, such as maintaining harmony and filial piety. However, the WFC phenomenon in Indonesia demonstrates a unique pattern as a result of the rich traditional culture combined with the Islamic influence.

When mixed with traditional Indonesian values, Islamic values influence the behaviour of female academics in terms of the understanding of and response toward WFC. Women's nature (*kodrat wanita*) is understood to expand beyond cultural

values to reflect religious obedience; thus, WFC should be accepted (*nrimo*). In addition, the acceptance of WFC in this study reflects the notion that WFC is a private issue. This perspective is different from Western culture, in which WFC assumes a more public role that requires both employers and workplaces to provide support and help female employees balance their work and family responsibilities. The assumption that WFC is a private issue means that female academics depend on family support to address WFC, despite social support mechanisms that are influenced and restricted by Islamic and traditional cultural values, such as filial piety and respect for the elderly. To date, there has been a lack of research on WFC in developing Islamic countries (e.g., Aycan & Eskin, 2005; Hassan et al., 2010); this study contributes to filling this gap in the literature.

The second contribution of this study is identifying the complex nature of WFC in Indonesia. This study identifies the factors (i.e., social, economic, and political perspectives and traditional cultural and religious values), which then work together to create complexity. Indonesian culture is defined as a collectivist culture (Hofstede, 2007) that emphasises highly patriarchal values (Hastuti, 2004), Indonesia is the largest Muslim country (Bennington & Habir, 2003), with a rich culture that creates a unique perception of WFC and a different understanding than previous studies. This study raises awareness that in Indonesia, in which a significant number of women are secondary earners, many middle-class professional women potentially experience WFC. Given the transformation of the nation, social and economic changes have particularly influenced the availability of support from domestic helpers. This may have increased the work-family tension experienced by professional women. Increasing levels of education and the growth of alternative employment opportunities is causing domestic work to become a less desirable option for young Indonesian women.

As a third contribution, this study also identifies a society in transition: the female academics in this study are caught between modern and traditional roles. The economic and social transition in Indonesia must be facilitated by a government policy that addresses the double role of women so that they can contribute to Indonesian development efficiently and effectively with less WFC. Because

academic women are so dependent on domestic helpers, policy development must find ways of ensuring the protection of domestic helpers (as reflected in ILO Convention No. 189) and the support required by professional women to help them manage WFC.

8.3.2. Theoretical contribution

This study reveals the iceberg phenomenon of WFC in Indonesia. The theoretical implication of this finding is that understanding WFC requires a cultural approach because both work and family are culturally sensitive domains (Hassan et al., 2010; Lu et al., 2010; Spector et al., 2007; Spector et al., 2004; Yang et al., 2000). In Indonesia in particular, WFC is assumed to be a private issue, which makes it difficult to directly observe experiences of WFC. The findings of this thesis support that the notion WFC is a universal phenomenon. However, one should be cautious about generalising such findings because WFC also has a culture-specific aspect, which may be applied differently to other cultural contexts (Hassan et al., 2010; Lu et al., 2010; Spector et al., 2007; Spector et al., 2004; Yang et al., 2000).

Second, based on the analysis and findings, this thesis offers an expanded framework for understanding WFC by including social, economic, and cultural factors. Based on the literature reviewed in Section 3.6 Chapter 3, a conceptual framework of WFC in Indonesia was developed, and in Section 7.1 Chapter 7, this study revised the initial framework based on these findings. The framework suggests that the conceptualisation of WFC, including cultural and socio-economic factors, should be reviewed. Thus, this study supports Joblin et al.'s (2003) work, which emphasises that the macro-environment including cultural factors is important to understanding WFC in different locales. The framework also provides a systematic approach for future researchers developing work-family research in the Indonesian context.

Third, this study considers variables that may be particularly relevant to the typical Asian and Indonesian context, for instance, by including support from extended family members and domestic helpers. These types of support may be specifically relevant in Asian and Indonesian culture and less common in Western culture.

Furthermore, this study includes multiple sources of social support from both the workplace and family. These sources are of particular interest because previous studies have focused on the husband's support (Edwards, 2008; Ezzedeen & Ritchey, 2008; Lo, 2003; Lo et al., 2003a; Matsui et al., 1995; Parasuraman et al., 1992; Valimaki, Lamsa & Hiilos, 2009).

8.3.2. Methodological contribution

This thesis employed a mixed-methods approach. Relatively few studies on WFC have employed a mixed-methods research design (e.g., Grzywacz et al., 2007; Joblin et al., 2003), and to the best of the researcher's knowledge, none employed the mixed-methods design in this field in the Indonesian context. Instead, WFC has typically been researched using either quantitative or qualitative methodologies. The mixed-methods design in this study confirms the benefit of using mixed methods to enhance confirmation or corroboration of both quantitative and qualitative results via a triangulation approach. Using mixed methods, this thesis finds significant information regarding *how*, *why*, and under *what circumstances* WFC is perceived and the related social support mechanisms used by female academics in Indonesia. The mixed-methods research allowed for the discovery of the iceberg phenomenon in WFC: in some specific cultures, such as in Indonesia, it is taboo to expose WFC because it is assumed to be a private issue. The contradictory findings between the quantitative and qualitative studies in this thesis demonstrate that a mixed-methods approach is suitable for addressing the complexity of issue such as WFC and also shows the risk of relying on a single method, as found in this study. Moreover, integrating the findings from both research methods provides valuable insights into the consistency of previous WFC studies, whereas the convergence of the research findings increases confidence in the conclusions.

8.4. Implications for organisational context and policy

This study provides a rich interpretation of the experience of managing the dual role in work and family responsibilities among female academics in Indonesia. The quantitative portion of this study may lead to literal generalisations, whereas the

qualitative study leads to theoretical contributions. Thus, the implications for practice generated by the female academics in this study may be significant and resonate with similar countries undergoing a transition between a rich traditional culture and modern life. In such situations, women playing a dual role become trapped in WFC. Although this study took academic women as its sample and much of the discussion is directed toward academics, the implications of the study are not limited to this group. Instead, the study results emphasise how middle-class professional women with children experience their inter-role conflict while managing their roles as a mother, a wife, and a professional. Thus, the implication of these findings could apply to other professionals with the aim of improving work practices for women with a dual role, particularly other occupations characterised by high intrusion between work and home boundaries, such as nurses or managers.

In the context of Java Indonesia, this study draws a picture of the challenges experienced by working women, particularly mothers of young children. They struggle with society's differing expectations of society: a strong motherhood mandate and expectations for professionalism in a workplace with a predominantly male culture. The participants' voices can help guide practice and formulate policy to discover solutions to WFC in Indonesia.

The findings of this study suggest general implications for globalised multinational companies, specifically companies operating in Eastern cultures that employ women. The human resource departments of multinational companies must broaden their knowledge of local women's and patriarchal roles. Although this study relates to specific Javanese culture and generally represents the Indonesian culture, which is predominantly collectivist and has Islamic values and strong traditional cultural beliefs, the principles can be relevant to other traditions.

This thesis also suggests that although formal childcare is not a common choice for working parents in Indonesia, it can be an alternative to traditional in-home childcare provided by extended family and/or by domestic helpers. The latter types of support are becoming more difficult to source and more expensive, and this is contributing to WFC. High-quality formal childcare may be a better choice for working women. This gap indicates that working women need help and support from both

organisations and the government, which could establish childcare centres. Full-time day care and schools for children that emphasise a combination of childcare, education, and religious teachings have started to attract the interest of Indonesian families and must be developed further. Employers could offer childcare centres similar to those established, particularly in the larger Indonesian cities, or those provided by prestigious companies to help working parents (“Daycare centers”, 2010; Setiawati, 2013; “Working mothers”, 2004).

In fact, several childcare centres that support dual-income Indonesian families have been established, particularly in big cities (Setiawati, 2013). However, the cultural and economic constraints reported in this study have made it difficult to establish childcare centres in Indonesia. Several of the participants in this study reported that they were reluctant to shift from traditional childcare to day care because of its high cost and perceptions of lack of safety, hygiene, and a clean environment. Organisations that provide childcare centres often lack professional management because the childcare centres are mostly classified as social activities run by non-profit organisations. These problems create a cause-effect cycle.

It is critical that the Indonesian government invest in childcare centres based on the iceberg phenomenon of WFC found in this study. This conflict is a potential time bomb that could explode at any time in the future without significant structural policies, such as a childcare investment strategy. Given the significant impact of WFC and the lack of social support mechanisms, “gender-based affirmative action is needed”, as recommended by Andrew Mason, the lead economist and regional gender coordinator for the World Bank’s East Asia and Pacific region (Faizal, 2011). The government must expand women’s development programmes to include policies aimed at easing the WFC experienced by working middle-class women. Indonesia, similar to other developing countries, does not have institutional and affordable childcare. Labour Law No. 13/2003 stipulates that employers should provide a childcare facility for employees, but the Law does not provide standards for facilities and offers unclear regulation and low enforcement in practice. Therefore, support from the government in term of investment, laws and regulation enforcement is recommended to ensure that female employees can benefit from work-family

policies and that the government can gain an efficient return on its investment in the education of women and enables women to participate economically.

The importance of cultural influences, including patriarchal values, which sharply divide labour between males and females, has been emphasised as a key determining factor of WFC in Java Indonesia. These embedded cultural norms are difficult to change because they extend to include religion and influence the identity of Indonesian men and women. Thus, this thesis suggests raising awareness of *complementary gender* discourse to substitute “gender equality” discourse in the campaign for policies to address WFC. Terms such as “gender quality” are resisted by many Indonesians because they are seen to embody the assumption of a Western ideal (Robinson & Bessell, 2002). An alternative term, *complementary gender* could promote gender equality without explicitly changing the traditional roles of men and women in Indonesia. It is probably a more friendly term to use in a context in which relationships between males and females in Indonesia are strongly influenced by culture, tradition, and religion norms, which are particularly susceptible to social changes such as professional women becoming the family’s secondary earners.

The authors consider suggesting this term because the highly tolerance values of the Indonesian people have allowed women and men to “de facto” become flexible partners who share work and family demands and shift to help each other perform traditional roles without eliminating “de jure” their cultural and traditional positions. This suggestion is based on the successfulness of the “*Suami SLAGA*” (Alert Husband) programme and indicates one possible avenue for reforming traditional role. The “*Suami SLAGA*” is a part of Indonesia’s Mother-Friendly Movement, which contributed to the areas of policy improvement by involving male participation that aimed to strengthen health systems and empower women and families to become responsible for their health (Sood, Chandra, Palmer, & Molyneux, 2004).

A *complementary gender* campaign could also be introduced to enhance males' participation and reduce women’s WFC by sharing domestic household chores. For example, the purpose of the campaign could be to introduce, educate, and promote the sharing of “women’s work” at home, thus reducing taboos and providing

appreciation for males who share this work. For women, *complementary gender* could focus on lessening guilty feelings when husbands or sons provide support and help with “women’s works”. Therefore, *complementary gender* awareness is suggested and could be applied to both Indonesian males and females.

This study confirmed that to date, Indonesian women emphasise only the emotional support received from the husbands who offer *ridho* (the blessing working permit). However, this emotional support is not sufficient to reduce WFC; it must be followed with practical help sharing household chores. Government intervention is needed to realise this goal. The Indonesian government could repeat their success from the PKK (the Family Welfare Programme) as an official agent of change when campaigning for Family Planning programmes in recent decades, to introduce cultural changes in terms of campaigns for childcare centres and *complementary gender*. Moreover, these programmes can be coordinated and organised with other departments, such as the Ministry of Women’s Empowerment, the Ministry of Labour Employment, the Ministry of Health, and the Ministry of National Education and Culture.

8.5. Research limitations

The findings of this study must be evaluated in light of limitations stemming from the methodology of the quantitative and qualitative studies used. This study used purposive sampling techniques to collect the survey data and, as a result, this thesis is only able to make cautious generalisations about the experiences of Indonesian women academics as a whole. Furthermore, because key persons were used to increase the response rate, the universities may have been expressed in overly-favourable terms. Together with the use of incentives, this may have contributed to some bias in the survey data.

The study’s respondents were married women academics with children in Java Indonesia and thus, its findings may be specifically applicable to women in similar circumstances and similar cultural context. However, in some aspects, this limits the generalisability of the results of the study. Mixing Islamic values and the specific

traditional culture of Indonesia makes the WFC in Indonesia unique, even when compared to several studies conducted in Islamic countries, such as Malaysia and Iran. Thus, these findings may not be transferable to a wider population, particularly in a different cultural context. In addition, the specific sample used may not be representative of working women in the broader employment sectors. However, given that this study is an initial project in the Indonesian context, the specific sample may be effective for providing in-depth evidence of the WFC in Indonesia.

With regard to the translation process, despite the authors' attempt to minimise cultural bias (see Brislin, 1970; Maneesriwongul & Dixon, 2004; Nurjannah, Mills, Park, & Usher, 2014; van Nes, Abma, Jonsson, & Deeg, 2010) as demonstrated in Chapter 4, there is still a possibility that some nuances were lost because of differences in language and culture. In particular, both supervisors are native English speakers who have different backgrounds and perspectives regarding the study context. The analysis of qualitative data is also often subject to interpretative and subjective bias. The researcher's identity, as a Javanese married female academic without children, may also enhance this subjective bias because her knowledge and experience mean that she is familiar with the issue of concern. However, several strategies were used by the researcher to control subjectivity and to enhance the trustworthiness of the qualitative study, such as performing a debriefing session with her supervisor, building relationships with particular participants who required follow up for clarification, and acknowledging the reflexivity issue with inward-outward reflection of the researcher's knowledge, as noted in Chapter 4.

In summary, although there are limitations to the findings, the knowledge derived from this study substantially improves the understanding of WFC in a new cultural context represented by Indonesia and indicates the cultural sensitivity of the work and family domain.

8.6. Suggestions for a future research agenda

This study concentrates on a specific sample: Javanese married female academics with children. Thus, it is uncertain whether the findings can be generalised to female

employees with different types of jobs. Therefore, similar research should be conducted in various occupations and should include male employees to examine the generalisability of the findings of this study. The increasing number of women playing a dual role in dual-income families means that men may also experience WFC (Karimi & Nouri, 2009); similarly, men can also experience WFC if their wives do not work. In terms of occupation, being an educator or a teacher is a stereotypical female job; thus, the tension of this job can be different than the occupational stress from other types of jobs. Therefore, further research involving women with different occupations is needed to obtain different WFC experiences based on different work responsibilities. Future research could consider different cultural contexts to portray a more complete, richer and varied analysis of different cultural contexts across Indonesia. For example, in West Sumatera, matriarchy dominates the patriarchal values.

This study confirms that WFC in Indonesia is regarded as a woman's problem and that women considered responsible for finding the solution. Women independently attempt to manage WFC because the culture and tradition from the motherhood mandate restricts these women to finding support and help from others, particularly in terms of providing "women's work" at home, although men or husbands do often provide support to help these women. One interesting area to explore in future research would be to determine the actual support and help provided by husbands in the home. The dynamic relationship between wives and husbands would be an interesting research topic; the husband-wife dynamic is not fully captured in this study. Cultural restrictions, such as pressure to maintain traditional roles, may emerge in this study and lead wives to provide a different portrayal of their husband's support and willingness to perform "women's work"

Previous research in WFC is limited by the domination of quantitative methods. Alternative methods should include more novel approaches, such as an ethnographic study, which may address these limitations. The ethnographic method enables the researcher to engage in participant observation (Denzin & Lincoln, 2000) and to uncover spousal relationships at home. Several questions could likely be answered by going to the house to observe the actual dynamic relationship between a wife and husband at home: What is the reality presented by wives and husbands? Is there

actually pressure to maintain traditional relationships at home or only to maintain a good image in public? Do wives ask for support from their husband in the private domain of their home? These questions are interesting because the in-depth interview data in this study indicate that husbands appear to be quite modern and educated men who likely have modern opinions regarding WFC and support. Using a similar process, future research could also be expanded to investigate domestic helpers to identify the extent to which domestic services are perceived as unsupportive and increase WFC.

This study found student support as a new theme from the focus group in Phase I despite the fact that further analysis indicates this variable had a non-significant influence in WFC, both in the quantitative analysis and in the interview. The lowest reliability score of Cronbach's alpha probably caused this non-significance (see Chapter 4). However, it is hoped future WFC researchers—especially those interested in WFC in academia—will be motivated to develop this variable.

8.7. Concluding remarks

In conclusion, this study provides insights into WFC in a new cultural context, Indonesia, a developing non-Western culture in Asia that represents a collectivist culture with high patriarchal values, a strong influence from Islamic values and a rich unique culture. This study demonstrates that professional women in Indonesia experience WFC in a similar manner as their Western counterparts but with a unique perception. This study confirms that culture significantly influences these different perceptions in understanding and responding to WFC.

This thesis uncovered the iceberg phenomenon of WFC, which reveals that cultural constraints prevent the public exposure of WFC; furthermore, WFC could become an invisible constraint keeping women from climbing beyond men on the career ladder. Despite living in a global and modern era, for Indonesian women, the following saying likely remains valid: "*Wanita dan ibu adalah tiang keluarga dan Negara*"—women and mothers, both are pillars for the family and the state. This saying means that women and mothers make their greatest contribution by determining the

qualifications of the next generation. Thus, attention and support should be provided to help those women who struggle with WFC. In Western society, several work-family friendly policies and programmes help women balance their work and family demands by including men and women with the aim of obtaining greater gender equity. Given that WFC is culturally sensitive, the application of such policies in Indonesia should also consider local culture. “*Think globally, act locally*” is likely the best strategy for the Indonesian government to adopt when formulating family-friendly policies to address WFC in Indonesia.

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Every reasonable effort has been made to acknowledge the owners of copyright material. I would be pleased to hear from any copyright owner who has been omitted or incorrectly acknowledged.

Appendices

Appendix 1: Ethics Approval - Curtin University



Curtin University

Curtin HREC Form B

PROGRESS REPORT
or APPLICATION FOR RENEWAL



This form is to be submitted to your School/Department Form C Coordinator

If any of the points below apply prior to the expiry date, this form should be submitted to the Committee at that time. An application for renewal may be made with a **Form B** three years running, after which a 'new' application form, providing comprehensive details, must be submitted.

Approval Number:	SOM-17-10	Expiry Date:	1-10-2011
PROJECT TITLE:	WORK-FAMILY CONFLICT AND SOCIAL SUPPORT: A STUDY OF WOMEN ACADEMICS IN JAVA INDONESIA		
1A	Has this project been completed?	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
1B	OR Do you wish to apply for a renewal of the project?	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
If YES please state the expected completion date.			
If NO please state why, eg abandoned/withdrawn/no funding etc. Need piloting project of questionnaires			
2	Has this project been modified or changed in any manner that varies from the approved proposal?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
If yes, please provide details _____ (Attach additional comments on a separate sheet of paper if necessary) Before conducting the proposed survey, this project needs to explore the questions in an appropriate different cultural background. Therefore, there will be an additional preliminary study using focus groups. See attachment.			
3	Have any ethically related issues emerged in regard to this project since you received Ethics' Committee approval? (e.g. breach of confidentiality, harm caused, inadequate consent or disputes on these).	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
If yes, please provide details _____ (Attach additional comments on a separate sheet of paper if necessary)			
4	Have any ethically related issues in regard to this project been brought to your attention by others? (i.e. study respondents, organisations that have given consent, colleagues, the general community etc).	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>
If yes, please provide details _____ (Attach additional comments on a separate sheet of paper if necessary)			
Investigator:	Nurhidayati	Signature:	
Co-Investigator:		Signature:	
School/Department:	School of Management		
Head of Enrolling Area:	Kirsten Hobes	Signature:	
Date:	9/12/10		

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APPROVED:

Form C Coordinator/Reviewer*

DATE:

10/12/10

* Form C Coordinator cannot not approve amendment request, these must be approved by a Form C reviewer.

Appendix 2: Supporting Letter from Supervisors

Curtin Business School



School of Management

8th March 2011

Level 8, Building 402
GPO Box U1987
Perth Western Australia 6845
Telephones +61 8 9266 7292
Facsimile +61 8 9266 7897
Web: www.curtin.edu.au
CRICOS Provider Code 00301J

Dear Sir/Madam,

Re: Ms Nurhidayati

Ms Nurhidayati is a PhD candidate at Curtin University, Western Australia. She is researching work/family conflict for female academics in Java using questionnaires and interviews. Ms Nurhidayati's research has approval from Curtin University's Human Research Ethics Committee (approval number SOM-17-10).

We would appreciate any assistance you can give to Ms Nurhidayati with her research. If you have any questions about this research please don't hesitate to contact either Dr Holmes or Associate Professor Austen, who are her supervisory team.

Yours sincerely,

A handwritten signature in black ink, appearing to read "Kirsten Holmes".

Dr Kirsten Holmes
School of Management
Email: k.holmes@curtin.edu.au
Direct Line: (0061 8) 9266 7411

A handwritten signature in black ink, appearing to read "S. Austen".

Associate Professor Siobhan Austen
School of Economics and Finance
Email: Siobhan.austen@cbs.curtin.edu.au
Direct Line: (0061 8) 9266 7343

Appendix 2A: Participant Information Sheet– Focus Group Discussion (English)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

FGD INFORMATION SHEET

Dear Madam,

My name is Nurhidayati, I am a lecturer from Unissula Semarang and a postgraduate student at the School of Management, Curtin University, undertaking doctoral research on “WFC and social support: A study of women academics in Java Indonesia”. The research will be conducted under the principal supervision of Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

I would like to invite you to participate in the focus group discussion as I am interested in finding out women academics’ experience of WFC and how they anticipate the conflict. The aim of the research is to gain knowledge and understanding about the ways of women academics in the Javanese context use social support mechanisms to alleviate competing demands between work commitment and family obligation.

Your participation in this interview is entirely voluntary; you can withdraw from the process at any moment; there will be no consequences for refusing or withdrawing. Your responses will be treated as strictly confidential. Participant’s name will not be used in the reporting of the study. The discussion is for research purpose only and along the discussion it will be tape recorded; it will take approximately 1 (one) hour. If you have any questions regarding this study please contact the researcher on the number below.

The study was reviewed and approved by the Human Research Ethics Committee, Curtin University (Approval No: SOM-17-10). Any complaints should be addressed to the HREC at +61 8 9266 9223 or at hrec@curtin.edu.au or in writing C/- Office of Research and Development, Curtin University GPO Box U1987, Perth WA 6845.

Yours faithfully,
Nurhidayati
Management School-Curtin University, WA

or Economic Faculty Unissula Semarang, Indonesia
Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122
Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455

Mail: nurhidayati@postgrad.curtin.edu.au

Thank you for your participation!

Appendix 2B: Participant Information Sheet – Focus Group Discussion (Bahasa)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

LEMBAR INFORMASI UNTUK PESERTA FOCUS GROUP DISCUSSION

Kepada Yth. Ibu Respondent,

Saya, Nurhidayati, dosen dari Unissula Semarang dan mahasiswa doctoral dari School of Management of Curtin University sekarang ini sedang melakukan riset "Konflik kerja dan keluarga dan dukungan social: Studi pada dosen wanita di Jawa Indonesia". Penelitian ini dilakukan dibawah bimbingan supervisor saya yaitu Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

Saya mengundang Anda untuk berpartisipasi dalam forum kelompok diskusi ini karena saya tertarik untuk mendapatkan informasi mengenai dukungan social yang dilakukan oleh dosen wanita terutama yang sudah menikah dan memiliki putra/putri dalam mengatur urusan kerja dan keluarganya. Tujuan penelitian ini adalah untuk mendapatkan pengetahuan dan pemahaman tentang cara-cara dari dosen wanita di Jawa mendapatkan dukungan social untuk mengurangi tekanan karena komitmen kerja dan tuntutan keluarga.

Partisipasi Anda dalam diskusi ini sepenuhnya bersifat sukarela; sehingga Anda bisa keluar dari proses interview kapan saja karena tidak akan konsekuensi untuk menolak wawancara atau keluar dari wawancara ini. Respond an jawaban Anda akan dijaga kerahasiaannya. Nama partisipan tidak akan dilaporkan dalam penelitian ini. Tujuan diskusi ini hanya untuk kegiatan penelitian semata dan proses wawancara akan direkam yang mungkin memakan waktu sekitar 1 jam. Jika ada pertanyaan terkait dengan penelitian ini, silahkan hubungi peneliti dibawah ini.

Penelitian ini sudah direview dan disetujui oleh the Human Research Ethics Committee, Curtin University (Approval No: SOM-17-10). Jika ada komplain mohon dialamatkan ke: the HREC at +61 8 9266 9223 or at hrec@curtin.edu.au or in writing C/- Office of Research and Development, Curtin University GPO Box U1987, Perth WA 6845.

Hormat kami,
Nurhidayati
Management School-Curtin University, WA
or Economic Faculty Unissula Semarang, Indonesia
Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122
Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455
Mail: nurhidayati@postgrad.curtin.edu.au

Thank you for your participation!

Appendix 3A: Participant Information Sheet– Survey (English)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

SURVEY INFORMATION SHEET

Dear Madam,

My name is Nurhidayati, I am a lecturer from Unissula Semarang and a postgraduate student at the School of Management, Curtin University, undertaking doctoral research on “WFC and social support: A study of women academics in Java Indonesia. The research will be conducted under the principal supervision of Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

I would like to invite you to participate in this survey as I am interested in finding out about experience of married women academics with children in managing work and family demands. The aim of the research is to gain knowledge and understanding about the ways of women academics in the Javanese context use social support mechanisms to alleviate competing demands between work commitment and family obligation.

Your participation in this research study is entirely voluntary. You are not obligated to answer any individual question or this entire questionnaire and can withdraw from the process at any moment; there will be no consequences for refusing or withdrawing. Your responses will be treated as strictly confidential. Participant’s name will not be used in the reporting of the study. If you have any questions regarding this study please contact the researcher on the number below.

The study was reviewed and approved by the Human Research Ethics Committee, Curtin University (Approval No: SOM-17-10). Any complaints should be addressed to the HREC at +61 8 9266 9223 or at hrec@curtin.edu.au or in writing C/- Office of Research and Development, Curtin University GPO Box U1987, Perth WA 6845.

Yours faithfully,
Nurhidayati
Management School-Curtin University, WA
or Economic Faculty Unissula Semarang, Indonesia
Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122
Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455

Mail: nurhidayati@postgrad.curtin.edu.au

PLEASE PUT COMPLETED QUESTIONNAIRE IN THE RETURN BOX SUPPLIED OR RETURN TO HUMAN RESOURCE STAFF IN YOUR UNIVERSITY

NOTE: If you are willing to take part in the interview phase, please complete the section at the end of the questionnaire.

Appendix 3B: Participant Information Sheet – Survey Questioner (Bahasa)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

LEMBAR INFORMASI SURVEI

Kepada Yth. Ibu Respondent,

Saya, Nurhidayati, dosen dari Unissula Semarang dan mahasiswa doctoral dari School of Management of Curtin University sekarang ini sedang melakukan riset "Konflik kerja dan keluarga dan dukungan social: Studi pada dosen wanita di Jawa Indonesia". Penelitian ini dilakukan dibawah bimbingan supervisor saya yaitu Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

Saya mengundang Anda untuk berpartisipasi dalam survey ini karena saya tertarik untuk mendapatkan informasi mengenai dukungan social yang dilakukan oleh dosen wanita terutama yang sudah menikah dan memiliki putra/putri dalam mengatur urusan kerja dan keluarganya. Tujuan penelitian ini adalah untuk mendapatkan pengetahuan dan pemahaman tentang cara-cara dari dosen wanita di Jawa mendapatkan dukungan social untuk mengurangi tekanan karena komitmen kerja dan tuntutan keluarga.

Partisipasi Anda dalam penelitian ini sepenuhnya bersifat sukarela. Anda dibebaskan untuk tidak menjawab beberapa atau semua dari pertanyaan yang ada di dalam kuesioner ini, ada Anda dapat menarik diri dari proses pengisian kuesioner ini kapan saja karena tidak ada konsekuensi mengikuti pengisian kuesioner ini. Jawaban Anda akan dijamin kerahasiaannya. Nama peserta tidak akan digunakan dalam laporan penelitian ini. Jika ada pertanyaan terkait dengan penelitian ini, silahkan hubungi peneliti dibawah ini.

Penelitian ini sudah direview dan disetujui oleh the Human Research Ethics Committee, Curtin University (Approval No: SOM-17-10). Jika ada komplain mohon dialamatkan ke: the HREC at +61 8 9266 9223 or at hrec@curtin.edu.au or in writing C/- Office of Research and Development, Curtin University GPO Box U1987, Perth WA 6845.

Yours faithfully,

Nurhidayati

Management School-Curtin University, WA

or Economic Faculty Unissula Semarang, Indonesia

Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122

Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455

Mail: nurhidayati@postgrad.curtin.edu.au

**MOHON KUESIONER YANG SUDAH DIISI BISA DIKEMBALIKAN DI KOTAK YANG TERSEDIA ATAU
KEMBALIKAN KEPADA PETUGAS HDR DI UNIVERSITAS ANDA**

Nb: Jika Anda bersedia berpartisipasi di session wawancara, mohon lengkapi data diri Anda di lembar terakhir kuesioner.

Appendix 4A: Participant Information Sheet– Interview for Women Academics (English)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

INTERVIEW INFORMATION SHEET (FOR WOMEN ACADEMICS)

Dear Madam,

My name is Nurhidayati, I am a lecturer from Unissula Semarang and a postgraduate student at the School of Management, Curtin University, undertaking doctoral research on “WFC and social support: A study of women academics in Java Indonesia”. The research will be conducted under the principal supervision of Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

I would like to invite you to participate in the interview as I am interested in finding out about social support mechanism used by married women academics with children using in managing work and family demands. The aim of the research is to gain knowledge and understanding about the ways of women academics in the Javanese context use social support mechanisms to alleviate competing demands between work commitment and family obligation.

Your participation in this interview is entirely voluntary; you can withdraw from the process at any moment; there will be no consequences for refusing or withdrawing. Your responses will be treated as strictly confidential. Participant’s name will not be used in the reporting of the study. The interview is for research purpose only and along the interview it will be tape recorded; it will take approximately 1 (one) hour. Your responses will be aggregated with at least 20 participants. The information collected in this interview will be used for academic papers and conference presentations, but there will be no means of identifying you or any other participant in this study. If you have any questions regarding this study please contact the researcher on the number below.

The study was reviewed and approved by the Human Research Ethics Committee, Curtin University (Approval No: SOM-17-10). Any complaints should be addressed to the HREC at +61 8 9266 9223 or at hrec@curtin.edu.au or in writing C/- Office of Research and Development, Curtin University GPO Box U1987, Perth WA 6845.

Yours faithfully,
Nurhidayati
Management School-Curtin University, WA

or Economic Faculty Unissula Semarang, Indonesia
Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122
Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455

Mail: nurhidayati@postgrad.curtin.edu.au

Thank you for your participation!

Appendix 4B: Participant Information Sheet – Interview for Women Academics (Bahasa)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

LEMBAR INFORMASI WAWANCARA (UNTUK DOSEN WANITA)

Kepada Yth. Ibu Respondent,

Saya, Nurhidayati, dosen dari Unissula Semarang dan mahasiswa doctoral dari School of Management of Curtin University sekarang ini sedang melakukan riset "Konflik kerja dan keluarga dan dukungan social: Studi pada dosen wanita di Jawa Indonesia". Penelitian ini dilakukan dibawah bimbingan supervisor saya yaitu Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

Saya mengundang Anda untuk berpartisipasi dalam interview ini karena saya tertarik untuk mendapatkan informasi mengenai dukungan social yang dilakukan oleh dosen wanita terutama yang sudah menikah dan memiliki putra/putri dalam mengatur urusan kerja dan keluarganya. Tujuan penelitian ini adalah untuk mendapatkan pengetahuan dan pemahaman tentang cara-cara dari dosen wanita di Jawa mendapatkan dukungan social untuk mengurangi tekanan karena komitmen kerja dan tuntutan keluarga.

Partisipasi Anda dalam interview ini sepenuhnya bersifat sukarela; sehingga Anda bisa keluar dari proses interview kapan saja karena tidak akan konsekuensi untuk menolak wawancara atau keluar dari wawancara ini. Respond an jawaban Anda akan dijaga kerahasiaannya. Nama partisipan tidak akan dilaporkan dalam penelitian ini. Tujuan interview ini hanya untuk kegiatan penelitian semata dan proses wawancara akan direkam yang mungkin memakan waktu sekitar 1 jam. Respond an jawaban Anda akan digabungkan bersama dengan 20 partisipan lainnya. Informasi yang terkumpul hanya akan digunakan untuk keperluan publikasi dan presentasi yang bersifat akademik yang mana tidak akan mengidentifikasikan identitas Anda ataupun partisipan yang lainnya. Jika ada pertanyaan terkait dengan penelitian ini, silahkan hubungi peneliti dibawah ini.

Penelitian ini sudah direview dan disetujui oleh the Human Research Ethics Committee, Curtin University (Approval No: SOM-17-10). Jika ada komplain mohon dialamatkan ke: the HREC at +61 8 9266 9223 or at hrec@curtin.edu.au or in writing C/- Office of Research and Development, Curtin University GPO Box U1987, Perth WA 6845.

Hormat kami,

Nurhidayati

Management School-Curtin University, WA
or Economic Faculty Unissula Semarang, Indonesia

Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122

Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455

Mail: nurhidayati@postgrad.curtin.edu.au

Thank you for your participation!

Appendix 5A: Participant Information Sheet– Interview for Human Resource Managers (English)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

INTERVIEW INFORMATION SHEET (FOR HUMAN RESOURCE MANAGERS)

Dear Sir/Madam,

My name is Nurhidayati, I am a lecturer from Unissula Semarang and a postgraduate student at the School of Management, Curtin University, undertaking doctoral research on “WFC and social support: A study of women academics in Java Indonesia”. The research will be conducted under the principal supervision of Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

I would like to invite you to participate in the interview as I am interested in finding out about social support mechanism used by married women academics with children using in managing work and family demands. The aim of the research is to gain knowledge and understanding about the ways of women academics in the Javanese context use social support mechanisms to alleviate competing demands between work commitment and family obligation.

Your participation in this interview is entirely voluntary; you can withdraw from the process at any moment; there will be no consequences for refusing or withdrawing. Your responses will be treated as strictly confidential. Participant’s name will not be used in the reporting of the study. The interview is for research purpose only and along the interview it will be tape recorded; it will take approximately 1 (one) hour. Your responses will be aggregated with at least 20 participants. The information collected in this interview will be used for academic papers and conference presentations, but there will be no means of identifying you or any other participant in this study. If you have any questions regarding this study please contact the researcher on the number below.

The study was reviewed and approved by the Human Research Ethics Committee, Curtin University (Approval No: SOM-17-10). Any complaints should be addressed to the HREC at +61 8 9266 9223 or at hrec@curtin.edu.au or in writing C/- Office of Research and Development, Curtin University GPO Box U1987, Perth WA 6845.

Yours faithfully,
Nurhidayati
Management School-Curtin University, WA

or Economic Faculty Unissula Semarang, Indonesia
Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122
Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455

Mail: nurhidayati@postgrad.curtin.edu.au

Thank you for your participation!

Appendix 5B: Participant Information Sheet – Interview for Human Resource Managers (Bahasa)



Curtin University



WFC and Social Support: A Study of Women Academics in Java Indonesia

LEMBAR INFORMASI WAWANCARA (UNTUK MANAGER SUMBER DAYA MANUSIA)

Kepada Yth. Ibu Respondent,

Saya, Nurhidayati, dosen dari Unissula Semarang dan mahasiswa doctoral dari School of Management of Curtin University sekarang ini sedang melakukan riset "Konflik kerja dan keluarga dan dukungan social: Studi pada dosen wanita di Jawa Indonesia". Penelitian ini dilakukan dibawah bimbingan supervisor saya yaitu Dr. Kirsten Holmes and A/Prof. Siobhan Austen, Curtin University, Western Australia.

Saya mengundang Anda untuk berpartisipasi dalam interview ini karena saya tertarik untuk mendapatkan informasi mengenai dukungan social yang dilakukan oleh dosen wanita terutama yang sudah menikah dan memiliki putra/putri dalam mengatur urusan kerja dan keluarganya. Tujuan penelitian ini adalah untuk mendapatkan pengetahuan dan pemahaman tentang cara-cara dari dosen wanita di Jawa mendapatkan dukungan social untuk mengurangi tekanan karena komitmen kerja dan tuntutan keluarga.

Partisipasi Anda dalam interview ini sepenuhnya bersifat sukarela; sehingga Anda bisa keluar dari proses interview kapan saja karena tidak akan konsekuensi untuk menolak wawancara atau keluar dari wawancara ini. Respond an jawaban Anda akan dijaga kerahasiaannya. Nama partisipan tidak akan dilaporkan dalam penelitian ini. Tujuan interview ini hanya untuk kegiatan penelitian semata dan proses wawancara akan direkam yang mungkin memakan waktu sekitar 1 jam. Respond an jawaban Anda akan digabungkan bersama dengan 20 partisipan lainnya. Informasi yang terkumpul hanya akan digunakan untuk keperluan publikasi dan presentasi yang bersifat akademik yang mana tidak akan mengidentifikasikan identitas Anda ataupun partisipan yang lainnya. Jika ada pertanyaan terkait dengan penelitian ini, silahkan hubungi peneliti dibawah ini.

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Hormat kami,

Nurhidayati
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or Economic Faculty Unissula Semarang, Indonesia
Jl. Kaligawe Km 04 PO Box 1054 Semarang 50122
Phone (024) 6583584; Mobile: 081 22932180; Fax (024) 6582455
Mail: nurhidayati@postgrad.curtin.edu.au

Thank you for your participation!

Appendix 6: Consent Form for Respondents/Participants

Project Title:

WFC and Social Support: A Study of Women Academics in Java Indonesia

I the undersigned voluntarily agree to take part in the study:

- I have read and understood the Information Sheet provided. I have been given a full explanation by the investigators of the nature, purpose, location and likely duration of the study, and of what I will be expected to do. I have been given the opportunity to ask questions on all aspects of the study and have understood the advice and information given as a result.
- I understand that all personal data relating to research participants is held and processed in the strictest confidence and that any information which might potentially identify me will not be used in any publications resulting from this study.
- I understand that I am free to withdraw from the study at any time without needing to justify my decision and without prejudice.
- I confirm that I have read and understood the above and freely consent to participating in this study. I have been given adequate time to consider my participation and agree to comply with the instructions of the study.

Name of participant (BLOCK CAPITALS) :

Signed :

Date :

Name of researcher (BLOCK CAPITALS) :

Signed :

Date :

Appendix 7: FGD Questions

Goal:

To get local definitions and understanding of the nature, process, and ways to deal with WFC

The findings are expected to improve and develop survey questionnaires which appropriate in local culture context of the study

Questions:

1. How do you understand WFC?

Probing questions:

- a. Do you ever experience this conflict? Or do your colleagues (anyone else) you know experience this conflict?
- b. Do you talk about this conflict with your colleagues?
- c. Are you and your colleagues familiar with this conflict?
- d. How you (or your colleagues) do describe this conflict?

2. What causes of WFC?

Probing questions:

- a. What things at work cause WFC?
- b. What things at family cause WFC?
- c. Are there any other sources of conflict?

3. Describe people you know who are good at balancing work and family demands

4. Describes people you know who are difficult at balancing work and family demands

5. How do people (you know) do to alleviate the conflict?

Probing questions:

- a. Could you mention who are you trust and really count on to be dependable when you need help regarding WFC?
- b. Who else do you think can help you in such situation?
- c. Could you describe how those people you to alleviate the conflict?
- d. What kind of support do you accept from these?
- e. With whom do you share you work/family duties?

6. How does organisational respond toward of their employee experience WFC?

Appendix 8: Survey Questionnaire

Instructions for Completing the Questionnaire

1. Please answer this questionnaire below based on your experience and your opinion which measure through a five- point Likert scale. Please notice several variables indicate they are not applicable for some participants.
2. You will take approximately 20 minutes to complete the questionnaire.
3. Your answers will be anonymous and confidential.
4. Please answer all the questions by ticking the box (es) or writing your response before you return the survey to the box supplied which located in front of human resource department room or give it to human resource staff.

Definition of Key Terms

1. The word “WFC” means a form of inter-role conflict in which the role pressures from the work and family domains are mutually incompatible in some respect.
2. The word “family” refers to extended family including husband, children and extended family members (e.g., parents, parent in-laws, siblings and brothers or sisters’ in-laws etc.).
3. The word “work” refers to task-related your job as a lecturer such as teaching, doing research, doing community service and supporting administrative tasks in faculty or your university.
4. Word “supervisor” refers to line manager for example dean or faculty coordinator.

SECTION A: BACKGROUND INFORMATION

Please provide some background details about yourself and your family. Please answer the questions by either ticking (✓) the box or writing your response after the relevant question in the space provided.	
1.	How old are you?
	<input type="text"/> years
2.	What is your highest educational qualification?
	<input type="checkbox"/> Bachelor degree <input type="checkbox"/> Doctoral degree <input type="checkbox"/> Master degree <input type="checkbox"/> Other (specify please.....)
3.	What is your academic position?
	<input type="checkbox"/> Associate lecturer <input type="checkbox"/> Senior lecturer <input type="checkbox"/> Lecturer <input type="checkbox"/> Professor
4.	How long have you been working at this university?
	<input type="text"/> years
5.	How much your individual income (net/month)?
	<input type="checkbox"/> ≤ Rp 2.000.000,- <input type="checkbox"/> > Rp 4.000.000,- s/d Rp 5.000.000,- <input type="checkbox"/> > Rp 2.000.000,- s/d Rp 3.000.000,- <input type="checkbox"/> > Rp 5.000.000,- s/d Rp 6.000.000,- <input type="checkbox"/> > Rp 3.000.000,- s/d Rp 4.000.000,- <input type="checkbox"/> > Rp 6.000.000,-
6.	How many hours (on average) do you spend on paid work/week?
	<input type="text"/> hours
7.	Are you allowed to choose your own starting or quitting times within some range of hours?
	<input type="checkbox"/> Yes <input type="checkbox"/> No
8.	Are you allowed to change your starting or quitting times on a daily basis?
	<input type="checkbox"/> Yes <input type="checkbox"/> No
9.	Are you responsible for the work for others?
	<input type="checkbox"/> Yes <input type="checkbox"/> No (if no, go to no.12)
10.	How many subordinates are under your responsible?
	<input type="text"/> person(s)
11.	What proportion your income is used in supporting your family's finance?
	<input type="checkbox"/> Very small <input type="checkbox"/> More than a half <input type="checkbox"/> Less than a half <input type="checkbox"/> All <input type="checkbox"/> About a half
12.	How long have you been married?
	<input type="text"/> years
13.	How many children do you have for each age group below?
	<input type="checkbox"/> 0-5 years; number:children <input type="checkbox"/> 13-17 years; number:children <input type="checkbox"/> 6-12 years; number:children <input type="checkbox"/> <18 years; number:.....children
14.	Do you have caring responsibility for any elders in your family (living with you or elsewhere)?
	<input type="checkbox"/> Yes <input type="checkbox"/> No (if no, go to no.16)
15.	How many elders in your family are under your responsible?
	<input type="text"/> person(s)
16.	How many hours (on average) do you spend on home chores/week (e.g., cooking, laundry, house cleaning, shopping, supervising school work of child etc.)?
	<input type="text"/> hours

17 .	What type of job does your spouse have?	
	<input type="checkbox"/> Unemployed	<input type="checkbox"/> Full-time employment (more than 40 hours/week)
	<input type="checkbox"/> Part-time (less than 40 hours/week)	<input type="checkbox"/> Other (specify please.....)
18 .	Do you have a domestic helper?	
	<input type="checkbox"/> Yes	<input type="checkbox"/> No (if no, go to no.20)
19 .	How many domestic helpers do you have?	
	<input type="text" value="....."/> person	
20 .	Who do you live with? (please tick more than one)	
	<input type="checkbox"/> Husband and children	<input type="checkbox"/> Domestic helper
	<input type="checkbox"/> Extended family member (e.g., parents, parents in-law, etc.)	<input type="checkbox"/> Other (specify, please.....)
21 .	If your parents or parents in-law do not live with you in the same building, please indicate the closest residing of them:	
	<input type="checkbox"/> Adjacent or nearby buildings	<input type="checkbox"/> Different city or different province
	<input type="checkbox"/> The same suburb	<input type="checkbox"/> Not applicable.
	<input type="checkbox"/> The same city but different suburb.	

SECTION B: WFC

Work and family responsibilities among married women academics with children may appear different level, however, they all require time and effort. Sometimes the role pressures from the work and family spheres are mutually in some respect. Please ticking (✓) a number ranging 1 (never) to 5 (almost always) on the box which best describe your own situation over the last year.

No	Statements	Never	Seldom	Sometimes	Usually	Almost always
		1	2	3	4	5
1.	Over the last year, my work demands interfere with my home and family life.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
2.	Over the last year, the amount of time my job takes up makes it difficult to fulfil family responsibilities.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
3.	Over the last year, things I want to do at home do not get done because of the demands my job puts on me.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4.	Over the last year, my job produces strain that makes it difficult to fulfil family duties.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
5.	Over the last year, due to work-related duties, I have to make changes to my plans for family activities.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6.	Over the last year, the demands of my family interfere with work-related activities.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
7.	Over the last year, I have to put off doing things at work because of demands on my time at home.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
8.	Over the last year, things I want to do at work don't get done because of the demands of my family.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
9.	Over the last year, my home life interferes with my responsibilities at work such as getting to work on time, accomplishing daily tasks, and working overtime.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
10.	Over the last year, family-related strain interferes with my ability to perform job-related duties	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

SECTION C: WORK OVERLOAD, WORK FLEXIBILITY, AND WORK AUTONOMY

This section seeks how you feel about your work demands as an academician over the last year. Below is a list of statements that related with your job. Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best describe your own situation over the last year.

N o	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
		1	2	3	4	5
1.	I am given enough time to do what is expected of me on my job.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
2.	It often seems like I have too much work for one person to do.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
3.	The performance standards on my job are too high.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4.	I bring my work at home because I don't have enough time to do it all at the office.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
5.	I need extra time to do my job.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6.	It is hard for me to take time off during my workday to take care of personal or family matters.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
7.	I have the freedom to decide what I do on my job.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
8.	It is basically my own responsibility to decide how my job gets done.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
9.	I have a lot of say about what happens on my job.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
10.	I feel certain about how much authority I have.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
11.	I have clear, planned goals and objectives for my job.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
12.	I know that I have divided my time properly.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
13.	I know what my responsibilities are.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
14.	I know exactly what is expected of me.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
15.	I perform work that suits my values.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

SECTION D: FAMILY OVERLOAD

Now please think about your family demands as a woman with multiple roles (e.g., wife, mother, daughter, etc.) in the family over the last year. Below is a list of statements that related with your family demands. Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best describe your own situation over the last year. Use the “Not applicable” box when the question does not apply to your life (e.g., question about elderly parents if you do not have elderly parents).

No	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Not applicable
		1	2	3	4	5	
1.	Over the last year, I have a lot of responsibility for parental task (e.g., babysitting, day care, etc.).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
2.	Over the last year, I have a lot of responsibility for home chores (e.g., cooking, laundry, house cleaning, shopping etc.).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
3.	Over the last year, I have a lot of responsibility for elderly-related activities (e.g., home care and maintenance, making arrangements for care, checking on them by phone or visit, finance for medical check-up etc.).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
4.	Over the last year, my child’s academic performance requires a lot of my attention (e.g., accompanied doing homework, monitoring academic performance, sending and pick up school or course etc.).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>

SECTION E: SUPERVISOR SUPPORT

This section seeks your opinion about your supervisor support regarding his/her attention to your work and family duties. Below is a list of statements that related with your supervisor support. Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best describe your own situation over the last year.

No	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
		1	2	3	4	5
1.	My supervisor is fair and does not show favouritism in responding to employees’ personal or family needs.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
2.	My supervisor accommodates me when I have family or personal business to take care of (e.g., medical appointments, meeting with child’s teacher, etc.).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

3.	My supervisor really cares about the effects that work demands have on my personal and family life.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4.	My supervisor has expectations of my performance on the job that is realistic.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
5.	My supervisor understands when I talk about personal or family issues that affect my work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6.	I feel comfortable bringing up my personal or family issues with my supervisor.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

SECTION F: PERCEIVE ORGANIZATIONAL SUPPORT

Some organizations have great attention to the impact of work demands toward their employees' family life, but it is not relevant for some organizations. Below is a list of statements about supportive family values in the university. Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best express your own situation over the last year.

No	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
		1	2	3	4	5
1.	In my university, work should be the primary priority in a person's life.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
2.	In my university, long hours inside the office are the way to achieving advancement.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
3.	In my university, it is best to keep family matters separate from work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
4.	In my university, it is considered taboo to talk about life outside of work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
5.	In my university, expressing involvement and interest in non-work matters is viewed as healthy.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
6.	In my university, employees who are highly committed to their personal lives cannot be highly committed to their work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
7.	In my university, attending to personal needs, such as taking time off for sick children is frowned upon.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
8.	In my university, employees should keep their personal problems at home.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
9.	The way to advance in this university is to keep non work matters out of the workplace.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
10.	In my university, individuals who take time off to attend to personal matters are not committed to their work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
11.	In my university, it is assumed that the	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

Some organizations have great attention to the impact of work demands toward their employees' family life, but it is not relevant for some organizations. Below is a list of statements about supportive family values in the university. Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best express your own situation over the last year.

No	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
		1	2	3	4	5
	most productive employees are those who put their work before their family life.	1	2	3	4	5
12.	In my university, employees are given ample opportunity to perform both their job and their personal responsibilities well.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
13.	In my university, offering employees flexibility in completing their work is viewed as a strategic way of doing business.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
14.	In my university, the ideal employee is the one who is available 24 hours a day.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

SECTION G: STUDENT SUPPORT

Below is a list of statements about support from students regarding towards demands supportive family values in the university. Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best express your own situation over the last year.

No	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
		1	2	3	4	5
1.	In my university, the students understand if the lecturers cannot accomplish their job because of family matters.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
2.	In my university, the students complain when the lecturers bring their family issues into the workplace.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

SECTION H: INSTRUMENTAL SUPPORT FROM FAMILY

This section seeks your opinion about amount of support have you received by the people from family environment (provided in the list below). Below is a list of statements about support from your family environment. Please indicate how much you have received of support from the people below by ticking (✓) a number ranging 1 (Not at all) to 5 (A lot) on the box which best describe your own situation over the last year. Use the "Not applicable" box when the question does not apply to your life (e.g., question about domestic helper if you do not have domestic helper).							
No	Statements	Not at all	Little	Some	Much	A lot	Not applicable
		1	2	3	4	5	
1.	Over the last year, how much assistance have you received by the people below to help you in your parental tasks? (e.g., babysitting, day care, after school program, etc.)						
1.a.	Husband	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
1.b.	Extended family member (e.g., parents brother/sister, parents in-laws)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
1.c.	Friends or neighbours	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
1.d.	Domestic helper	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
1.e.	Other (Specify please.....)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
2.	Over the last year, how much assistance have you received by the people below to help you in supervising your child's academic achievement? (e.g., accompanied doing homework, monitoring academic performance, sending and pick up school etc.)						
2.a.	Husband	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
2.b.	Extended family member (e.g., parents, brother/sister, parents in-laws)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
2.c.	Friends or neighbours	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
2.d.	Domestic helper	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
2.e.	Other (Specify please.....)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
3.	Over the last year, how much assistance have you received by the people below to help you in elderly care? (e.g., home care and maintenance, making arrangements for care, checking on them by phone or visit, finance for medical check-up etc).						
3.a.	Husband	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
3.b.	Extended family member (e.g., parents, brother/sister, parents in-laws)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
3.c.	Friends or neighbours	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
3.d.	Domestic helper	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
3.e.	Other (Specify please.....)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
4.	Over the last year, how much assistance have you received by the people below to help						

This section seeks your opinion about amount of support have you received by the people from family environment (provided in the list below). Below is a list of statements about support from your family environment. Please indicate how much you have received of support from the people below by ticking (✓) a number ranging 1 (Not at all) to 5 (A lot) on the box which best describe your own situation over the last year. Use the “Not applicable” box when the question does not apply to your life (e.g., question about domestic helper if you do not have domestic helper).

No	Statements	Not at all	Little	Some	Much	A lot	Not applicable
		1	2	3	4	5	
	you with house work for your home? (e.g., cooking, laundry, house cleaning, shopping, etc.).						
4.a.	Husband	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
4.b.	Extended family member (e.g., parents, brother/sister, parents in-laws)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
4.c.	Friends or neighbours	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
4.d.	Domestic helper	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
4.e.	Other (Specify please.....)	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>

SECTION I: EMOTIONAL SUPPORT FROM FAMILY

The following questions ask about in what extent you can rely upon support from the people below (husband, extended family member and friends/neighbours). Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best describe your own situation over the last year. Use the “Not applicable” box when the question does not apply to your life (e.g., question about domestic helper if you do not have domestic helper).

No	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Not applicable
		1	2	3	4	5	
1.	My husband goes out of his way to make my life easier.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
2.	It is easy to talk with my husband.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
3.	My husband can be relied on when things get tough for me at work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
4.	My husband is willing to listen to my personal problems.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
5.	My extended family member (e.g., parents, siblings, parent in-law, etc.) goes out of their way to make my life easier.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>

The following questions ask about in what extent you can rely upon support from the people below (husband, extended family member and friends/neighbours). Please indicate how much you agree or disagree with each of these statements by ticking (✓) a number ranging 1 (strongly disagree) to 5 (strongly agree) on the box which best describe your own situation over the last year. Use the "Not applicable" box when the question does not apply to your life (e.g., question about domestic helper if you do not have domestic helper).

6.	It is easy to talk with my extended family member (e.g., parents, siblings, parents in-law, etc.).	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
7.	My extended family member (e.g., parents, siblings, parents' in-law, etc.) can be relied on when things get tough for me at work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
8.	My extended family member (e.g., parents, siblings, parents' in-law, etc.) is willing to listen to my personal problems.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
9.	My friends or neighbours go out of his way to make my life easier.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
10.	It is easy to talk with my friends or neighbours.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
11.	My friends or neighbours can be relied on when things get tough for me at work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>
12.	My friends or neighbours are willing to listen to my personal problems.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/>

PLEASE PUT COMPLETED QUESTIONNAIRE IN THE RETURN BOX SUPPLIED OR RETURN TO HUMAN RESOURCE STAFF IN YOUR UNIVERSITY BY (insert date).

Thank you for participation in this survey. This survey is a part of research about WFC and social support mechanisms use by the Javanese women academics. The final phase aims to contact participants, who involving in this survey from across a diverse range of universities and demographics, face to face in-depth interview to find out more women academics' experience using a range of social support from different sources as well as their personal experiences in combining work and family commitments.

If you would be willing to be contacted to take part in an interview please provide contact details

below. Interview will be conducted by researcher at a time and a place convenient to you. The interview process will take approximately one hour and along the interview process it will be tape recorded. Your details will be used for this project only and will not be divulged to any third party. To thank you being part of the interview session there will be available a beautiful souvenir.

Would you like to participate in in-depth interviews session? ☐ Yes ☐ No

My name is: _____
 My contact details are: _____
 Phone number: _____
 Email: _____
 Time to call: _____

Thank you for your participation!

Appendix 9: Interview Guidelines for Women Academic

Introduction and Ethics

- Introduce self
- Give the participants the information sheet
- Describe the reason for the interview
- Explain the ethics
- Give respondent consent form to sign, countersign

Interview checklist

A. Meaning of social support

1. How do you manage your different work and family demands?
2. Do you think you need support from others to balance your work and family demands?
3. In general, why do you think you NEED or NOT NEED help from other?
Prompts: Explore the burdening tasks from the workplace and from the home which causes the needs help or not needs help from others, explore respondent's personality (e.g., ambitious, persistent, impatient, and involved in work duties and family duties, instead of are relaxed, patient, and rarely over activated!
4. What is the meaning of people around you related to your demands?
5. On a scale of 1 to 5, with 5 being the most important, how important is the role of social support in your work and family life?
Prompts: Do you think social support can solve your problem in managing WFC? Why? Do social supports have an effect to your work and family life? Explain please!

B. Social support provider from family/non-workplace.

1. Who help you when things get tough at home?
2. How does this person help you?
Prompts: Explore the intention, the reasons/motivation, the types of support give, the frequency/intensity in providing support, and request example.
3. Why do you believe that person can help you in conflicting work and family demands?
Prompts: Explore the capability of provider support (e.g., time; power, education/knowledge, financial, status, skill, experience); explore the personality of provider support (e.g., trustworthy, dependable, and helpful), explore availability of provider support (e.g., easy/difficult to get, reliable/unreliable quality of provider support), and explore affordability in financial of provider support (e.g., cheap/expensive price).
4. Is there anyone else that you think is significant in your situation to manage work and family demands?
Prompts: explore the intention, the reasons/motivation, the types of support give, the frequency/intensity in providing support, and request example.
5. Do you feel COMFORTABLE or UNCOMFORTABLE seeking support from the family?

6. What things that make you feel comfortable to search support from the family? Why? Request examples!
7. What things that make you feel uncomfortable to search support from the family? Why? Request examples!

C. Social support provider from the workplace.

1. Who help you when things get tough at work?
2. How does this person help you?
Prompts: explore the intention, the reasons/motivation, the types of support give, the frequency/intensity in providing support, and request example.
3. Why do you believe that person can help you in conflicting work and family demands?
Prompts: Explore the capability of provider support (e.g., time; power, education/knowledge, financial, status, skill, experience); explore the personality of provider support (e.g., trustworthy, dependable, and helpful); explore availability of provider support (e.g., easy/difficult to get, reliable/unreliable quality of provider support); explore affordability in financial of provider support (e.g., cheap/expensive price).
4. Is there anyone else, person that you think is significant in your situation to manage work and family demands?
Prompts: Explore the intention, the reasons/motivation, the types of support give, the frequency/intensity in providing support, and request example.
5. Do you feel COMFORTABLE or UNCOMFORTABLE seeking support from the workplace?
6. What things that make you feel comfortable to search support from the workplace? Why? Request examples!
7. What things that make you feel uncomfortable to search support from the workplace? Why? Request examples!

D. Formal-Informal supportive family from the workplace.

1. Can you describe people's attitude in this university toward employee which having difficulties in balancing work and family responsibilities?
Prompts: Explore the attitudes from supervisor, colleagues, and students
2. Do you know any family supportive policies in your university? Mentioned!
3. What are some of the current working conditions at this university that you would change to better suit your specific need to balance work-family responsibilities? Why?

E. Demographics questions needed if no data provided before

- Age, age of marriage, husband's work status.
- Dependent care age and amount (children, elderly).
- Education level, job tenure, job level, work hours/week, family hours/week.

Appendix 10: Interview Guidelines for Human Resource Managers

Introduction and Ethics

- Introduce self
- Give the participants the information sheet
- Describe the reason for the interview
- Explain the ethics
- Give respondent consent form to sign, countersign

Interview checklist

A. Responses of WFC

1. How often do you find the lecturers in this university having difficulties to balance work and family demands?
2. Is the conflict between work and family demands is a big issue at this university?
3. Do this university have responsive ways to solve that problem?
4. If yes, how the responsive ways of this university offer to solve that problem?
5. If no, what kind of problem solving offers by this university?

B. Formal-Informal supportive family from the workplace

1. Are people at this university feel free to bring their family matters at the workplace?
2. How people's view to employee who take leave for family issue?
3. Is there any effect from the university toward employee which having difficulties in balancing work and family responsibilities?
4. What kind of family supportive policies or benefits in this university?
5. Are those policies or benefits is enough to solve WFC?
6. What are some of the current working conditions at this university that you would change to better suit your specific need to balance work-family responsibilities? Why?
7. What your opinion about work-family balance? Please give your suggestion to achieve work-family balance for employees at this university?

C. Demographics participants

- Gender, age
- Education level, job tenure as human resource manager, job level.

Appendix 11: KMO and Barlett's Test, Total Variance Explained, and Rotated Component Matrix

WFC

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.873
Approx. Chi-Square	1269.523
Bartlett's Test of Sphericity df	45
Sig.	.000

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.132	51.323	51.323	5.132	51.323	51.323	3.341	33.413	33.413
2	1.416	14.160	65.483	1.416	14.160	65.483	3.207	32.070	65.483
3	.884	8.840	74.323						
4	.573	5.732	80.055						
5	.492	4.923	84.978						
6	.419	4.190	89.167						
7	.341	3.408	92.575						
8	.301	3.006	95.580						
9	.255	2.547	98.127						
10	.187	1.873	100.000						

Extraction Method: Principal Component Analysis.

Rotated Component Matrix^a

	Component	
	1	2
wfc1	.837	
wfc2	.868	
wfc3	.769	
wfc4	.797	
wfc5	.531	
fwc1		.701
fwc2		.770
fwc3		.850
fwc4		.727
fwc5		.766

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

INSTRUMENTAL SUPPORT FROM FAMILY

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.791
Approx. Chi-Square		1162.913
Bartlett's Test of Sphericity	df	120
	Sig.	.000

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.331	33.319	33.319	5.331	33.319	33.319	3.034	18.962	18.962
2	2.334	14.589	47.907	2.334	14.589	47.907	2.566	16.038	35.000
3	1.502	9.389	57.296	1.502	9.389	57.296	2.350	14.687	49.687
4	1.087	6.792	64.089	1.087	6.792	64.089	2.304	14.402	64.089
5	1.028	6.425	70.513						
6	.883	5.520	76.033						
7	.631	3.946	79.979						
8	.598	3.741	83.719						
9	.566	3.535	87.255						
10	.446	2.787	90.042						
11	.395	2.469	92.512						
12	.343	2.145	94.657						
13	.276	1.728	96.385						
14	.201	1.258	97.642						
15	.192	1.198	98.840						
16	.186	1.160	100.000						

Extraction Method: Principal Component Analysis.

Rotated Component Matrix^a

	Component			
	1	2	3	4
isfhb1				.828
isfhb2				.658
isfhb3				.474
isfhb4				.820
isff1		.883		
isff2		.728		
isff3		.501		
isff4		.758		
isfr1	.533			
isfr2	.784			
isfr3	.746			
isfr4	.803			
isdh1			.866	
isdh2			.903	
isdh3			.514	
isdh4			.490	

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

EMOTIONAL SUPPORT FROM FAMILY

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.802
Approx. Chi-Square	1322.700
Bartlett's Test of Sphericity	df
	66
Sig.	.000

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.155	34.622	34.622	4.155	34.622	34.622	2.937	24.475	24.475
2	2.986	24.886	59.508	2.986	24.886	59.508	2.883	24.021	48.496
3	1.301	10.846	70.354	1.301	10.846	70.354	2.623	21.857	70.354
4	.804	6.703	77.057						
5	.576	4.804	81.861						
6	.432	3.598	85.459						
7	.412	3.437	88.897						
8	.350	2.921	91.817						
9	.300	2.500	94.317						
10	.247	2.061	96.378						
11	.225	1.872	98.251						
12	.210	1.749	100.000						

Extraction Method: Principal Component Analysis.

Rotated Component Matrix^a

	Component		
	1	2	3
esfbb1		.836	
esfbb2		.882	
esfbb3		.745	
esfbb4		.883	
esff1			.818
esff2			.832
esff3			.716
esff4			.705
esfr1	.753		
esfr2	.848		
esfr3	.836		
esfr4	.847		

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser

Normalization.

a. Rotation converged in 5 iterations.